

2. A

# THE PICTVRE of a Puritane:

O R,

*A Relation of the opinions, qualities,  
and practises of the Anabaptists  
in Germanie, and of the Puritanes  
in England.*

*VVherein is firmly prooued, that the  
Puritanes doe resemble the Anabap-  
tists, in aboue fourscore severall  
things.*

By Oliver Ormerod, of Emmanuel Colledge in  
Cambridge.

Wherunto is annexed a short treatise, entituled, *Puritano-papismus: or a discouerie of Puritan-  
Papisme.*

Newly corrected and enlarged.

*Nulli dubium est, ut qui inter se discrepant, in ecclesia oppug-  
natione consentiant, iuxta illud, quod Herodes et Pilatus  
inter se discordantes, in domini passione amicitia fede-  
rantur. Hieron. in Iсаiam. Lib. 3. Cap. 5.*

---

L O N D O N

Printed by E. A. for Nathaniel Fosbroke, and  
are to be sold at his Shop, at the West end  
of Paules. 1605.

100-2351-4  
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To them, and to none but them,  
whome the Puritanes haue laden with  
contumelies, flaunders, defamations,  
and opp. brious detractions:

O. O. presenteth this

Picture.

 O greate was the skill  
of *Apelles*, *Pyrgoteles*, and *Lisippus*,  
as that *Alexander* the greate com-  
maunded, that none should paint  
him in colours but *Apelles*: none  
should graue him in stones but *Pyrgoteles*: & none  
should taigne any part of his princely person but  
*Lisippus*.

So cunning was *Zeuxis*, as that he painted a boy  
carrying grapes, that the birds came and picked on  
them, as if they had beene naturall grapes.

So skilfull was *Praxiteles*, as that he graued in a  
Marble stome the jimage of *Venus*, so perfectlye and  
so liuely in each point, that a certaine young man  
fell in loue with the jimage, and came often in the  
night, when no man knew, to kisse and to imbrace  
the jimage of *Venus*.

Yea, so cunning were Painters in former ages, as  
that it mooued Saint *Crysoftome*, to break out into  
this speech: <sup>3</sup> *Pictores imitantur arte naturam, et co-*  
*lores coloribus permiscentes, visibiles corporum depin-* <sup>4</sup> *Chrysoft.*  
*gunt imagines, & factunt homines, & animalia, & ar-* <sup>5</sup> *in Psal. 50.*

## The Epistle

bores, & Reges, & rusticos, & barbaros, & pugnas, &  
rivas, & torrentes sanguinum, & lanceas, & loricas, &  
scuta, & sedem regalem, & imperatorem sedentem, &  
barbarum subditum, & gladium acutum, & fluvios  
decurrentes, & campos varijs floribus adornatos, &  
omnia quae videntur per artem imitantes, mirabilem  
historiam videntibus praestant.

All which notwithstanding, the painting of a *Puritane* is so hard and difficult, as that the ioynt skill  
of *Apelles*, *Pyrgoteles*, *Praxiteles*, and of al the cun-  
ning Painters in Saint *Chrysostom*s time, will scarce  
reach this obiect.

For as *Proteus* changed himself into diuers  
shapes, & appeared sometimes like a flame offire,  
sometimes like a Bull, and sometimes like a terri-  
ble Serpent: so the *Puritane* changeth himselfe  
likewise into diuers shapes, & appeareth some-  
times like a Protestant, sometimes like a Papist, &  
sometimes like an Anabaptist.

It may therefore seeme strange, that I, who ne-  
uer before handled the Pensill, would for my first  
counterfaite shadowe the *Puritane*. I am (I con-  
fesse) at a losse, and know not heerein what to  
answere: onely this I say concerning this my first  
picture, as *Phydias* said concerning his first portrait-  
ture: *if it be liked, I will drawe more besides this; if*  
*loathed, none but this.*

But to whom shal I tender & present this picture?  
may I not to the dead, as well as to the living? are  
the barres of the graue so vnexorable, as that they  
cannot deny a man to continue that affection to the me-  
mory of those that are dead in the Lord, which he  
caried

## Dedicatory.

caried to them beiug aliue?

May I the present it to the dead and breathlesse corps of our late Queene of famous memory? may I there cry out against the vngratefulesse of those Ministers, who haue neuer ceased since she was gathered to her Fathers vntill this day, by their cōfrences in priuate, by their Broakers & coursers vp and downe, by their bookees and Pamphlets in print, and by all other meanes that possiblie they could devise, to depraue her proceedings, & to defame that moste auncient kinde of commendable church-gouvernment, which through Gods great mercie and Godly lawes of her Highnes, was according to his holy word established amongst vs?

This putteth me in minde of *Scipio Africanius*, the elder, who made the Cittie of *Rome* (\* being in a consumption, and ready to giue vp the Ghost) *Exanguē et morituram* Lady of Africke. At length being banished into a *Val. Max.* base Countric-towne, his will was, that his *Lib. cap. 3.* Tombe should haue this inscription vpon it: *Ingrata patria, ne ossa quidem mea habes: unthankful Cōtrie, thou hast not so much as my bones.*

And doth not the vnthankfulness of the *Puritan-faction*, giue mee iust occasion to make application heereof? How many blessings did the Lord bestow vpon this Church and commonwealth, in the halcyon daies of Queene *Elizabeth*?

To name onely one particular, shee made this Church being in a consumption, and readie to giue vp the Ghost, Lady of *Europe*.

But what is become of their gratitude? How quickly haue they exiled her from their thoughts

# The Epistle

and buried her memorable actes in obliuion? *In grati puritanis.*

But to leaue the dead and come to the living: may I in all humilitie present it to you my Liege Lord and Soueraigne? I cannot conceale from your Highnesse, how that their chieatest writers haue blazed and diuulged abroade, that <sup>1</sup>Christi-

<sup>2</sup>T. C. lib. *an Soueraignes ought not to bee called heads vnder*  
<sup>2</sup>pag. 43. *Christ, of the particular and visible Churches within*  
<sup>3</sup>T. C. lib. <sup>1</sup>*their Dominions: <sup>2</sup>that they ought not to meddle*  
<sup>page. 192.</sup> *with the making of Lawes, orders, and ceremonies for*  
<sup>4</sup>Exhort. *the Church: <sup>5</sup>that their discipline ought to be set vp:*  
to England *that all Princes ought to submit themselves vnder the*  
<sup>pag. 91 92.</sup> *yoake of it: yea, and that what Prince, King, or Empe-*  
*ror shall disanull the same, hee is to be reputed Gods e-*  
*nemie, and to bee held unworthy to raigne aboue his*  
*people.*

But who am I, that being not called for, should dare to come before so high and mighty a Prince, & bring so small a present?

It was the daunger of *Hesters* life, though shee was a Queene, to come before the King, vntesse <sup>4</sup>Hester, 4, she were called for. For it was their law, that <sup>4</sup>who-  
*soeuer, man or woman come into the inner court, which*  
*was not called, should die, vntesse the King held foorth*  
*his golden Rodde.*

May I present it to you of his Majesties moste Honorable priuie Counsell, vpon whose hands also our late Queene leaned?

The Puritanes which slander her Highnesse, cannot but slander your Honours, whome shee did associate to her selfe, in administering her government.

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gouernment. For shee imitated <sup>a</sup> Ahasbuerof the <sup>b</sup> Hester. 1.  
King of the *Persians*, who did nothing in the re-  
mooue of *Vashiti* the Queene, without the aduise of  
the leauen Princes which saw the Kinges face, and  
sate first in the Kingdome.

But who am I, that I should dare to interrupt  
your graue consultatiōs with so sleight a schedule?  
Right reuerend Fathers of the Church, to whome  
God hath giuen his *Vrim* and his *Thummim*, may I  
present it to you? The Right reuerend & gracious  
Lord, who not long since was among you, as a Di-  
amond set in Gold, had great experiance of their  
opprobrious speeches & peremptory practises, &  
could haue spoken by experiance, as *Aeneas* did of  
the troubles of *Troy*, *et quorum pars magna fui*. And  
it is not vndeownne to any of your Lordships, how  
that the Puritanes blush not to write, that <sup>b</sup> *Arch-  
bishops and Bishops are superfluous members of the body  
of Christ: that they are unlawfull, false, and bastardly  
gouernours of the Church: that they are the ordinan-  
ces of the Deuill: yea, that they are petty Popes, petty  
Antichrists, Bishops of the Deuile and incarnate Deuils.* Epistle to <sup>14. 15. 20.  
21. & Mar-  
tin Marpre-  
late in his</sup> y

<sup>b</sup> Hay any  
worke. pag.  
14. 15. 20.  
21. & Mar-  
tin Marpre-  
late in his

But who am I that I should presume to present terrible  
this to so great Personages? Alas, I am *peccatorum* Priester.  
*maximus, Apostolorum minimus.*

Cathedtall Churches, may I tender it to you? I  
cannot but taxe the rayling <sup>c</sup> Puritanes, for calling <sup>c</sup> Admoni-  
you the dennes of loytring lubbers, where (as <sup>d</sup> they pag. 224.  
say) *M. Deane, M. Vice-deane, M. Cannons, or M. Pre- 225.*  
bendaries the greater, *M. Pettie Cannons, or Cannons* <sup>d</sup> *Ibid.*  
the lesser, *M. Chauncelor of the Church, M. Treasuror,*  
or otherwise called *Iudas the purse-bearer, the chiefe  
Chaunter,*

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Chaunter, singing men, speciall fauourers of Religion,  
squeaking Quiristers, Organ-players, Gospellers,  
Piftlers, Pentioners, Readers and Vergers, liue in great  
idlenes, and haue their abiding.

But not to forget my Mother, and her Sister,  
the famous Vniuersities of Cambridge and Oxford:  
may I present it to you? I holde it an especiall part  
of my duty, to acquaint you with their slaundering

\*S.H. in his and odious traducing of your Children. \*There is  
plea.page. (saith a fauourer of the new-fangle factiō) a strange

193. 194. manner of preaching in use in many places, both in the  
Vniuersities and elsewhere, which no man wel affected,  
but if he knoweth it, he doth exceedingly pittie it. One,  
as though the Pulpit were but a Scaffolde, in which bee  
like a Master of Defence were to play his prizes, and to  
giue testimony of his wit, playeth vpon euery word, and  
descanteth vpon euery letter in his text, and as though  
the Scripture were but a Rattle for children and fooles  
to make sporte withall, he tosseth it hither and thither,  
and will not faile to offer it any violence, to frame it to  
an imagined conceite, and to draw it to an idle purpose.

An other, as if his purpose were onely to amaze the  
vulgar, and to affright and astonish the multitude,  
mounteth aloft, and is all in his greate wordes, and new  
coyned phrases, more fit for a Mimick or Tragedian,  
then a Minister of the Gospell. A third, to gaine the opini-  
on of a profound man, that looketh into matters of  
more depth then the commō sorte, yubbeth ouer the vn-  
saory writings of some Moth-eaten Fryer, and by an  
vncoth fashion of teaching, together with a multitude  
of allegories and intricate distinctions, amazeth both  
himselfe and all those whose unhappy chance it is to bee  
his

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bis hearers. A fourth, to be reputed a good linguist, and a man of great reading, stuffeth his Sermon with a legion of allegations, and enterlaceth it with many shreddings of Latine and Greeke, and by that meanes though his Doctrine perhaps may be profitable, yet hee confoundeth the memorie of the diligent and attentive hearer.

To conclude, I present this to them, and to none but them, whome the Puritanes haue (and whony haue they not?) laden with contumelies, slaunders, defamations, opprobrious detractions and uncharitable accusations: asking pardon for my boldenesse, and patronage for these my simple endeavours, and beseeching the God of heauen and earth, to multiply his richest blessings, vpon all those that *in simplicity and Godly purenesse have their conuersation in the world.*

*2.Cor.1.15*

### The true affectionate Louer of all that are pure in heart.

Oliver Ormerod.

B

To





## To all Fanourites of the Puritan-faction, peace and truth.



*T*is not unknowne to any that hath perused the writings of Heathen writers, how that the Persians kept in their Houses, the picture of an Epicure, sleeping with meate in his mouth, and most horribly ouerladen with wine, that by the viewe of such an ugly sight, they might learne to eschew the meanes of the like excesse.

It is also reported, that the Parthians, to make their youths, to loath the alluring traines and deceitfull entisements of Harlots, had most curiously carned in their Houses, a yong man blind, besides whom was adioyned a woman far more excellent then Pigmalions image: hauing one hand in his pocket, as noting her theft, and holding a knife in the other hand, to cutte his throte.

The like meanes ( louing Country-men) wish I you to use, for the restraint of Puritanisme. Touchsafe ( I beseech you) to keepe in your Houses, this Picture of a Puritan, as the Persians did the Picture of an Epicure, and the Parthians the Picture of an Harlot: and I doubt not, but the verie sight therof will bring your selues, your wifes, your Children, and your seruants, to a fiel detestation of the Puritan-faction.

*Farewell.*



## To the Reader.

**W**hen *Bucephalus* was painted, *Apelles* asked the judgement of none but *Zeuxis*: now the Puritane is painted, I appcale onely to the learned. As for the vnlerned, I say vnto them, as *Apelles* said to the Shoemaker:

*Ne futor ultra crepidam:*

*Judge thou not of this pictures thigh,  
Except thine Arte doe reach so high.*





## The Picture of a Puritane:

O R,

*A relation of the opinions, qualities, and practises of the Anabaptists in Germany, and of the Puritans in England: Made Dialogue-wise, in a moste plaine and familiar manner.*

*The Englishman.*

¶ Luk. 24.14

**W**ell met Sir, let vs two walke and talke together (as those two Disciples of Christ did, that went from *Ierusalem* to *Emmaus*). of the thinges which are come to passe in these our daies.

*The Germane.*

What thinges?

*The Englishman.*

Art thou onely a stranger in *England*, and hast not knowne the thinges which are come to passe therein in these daies? hast thou not heard of a Scismatical and vndiscreete companie, that resemble the *Anabaptists* in *Germany*?

*The Germane.*

¶ Perkins in his treatise of *Scismatical and vndiscreete company*, that applying Gods word to the conscience. page 84.

I haue read in one of your English writers, that *there is in England a Scismatical and vndiscreete company, that would steme to crie out for discipline, their whole talkes is of it, and yet they neither knowe it, nor will be reformed by it; that they are ful of pride, thinking themselves to be ful when*

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when they are emptie to haue al knowldege, when they are ignorant, and had neede to be catechized: that the payson of Aspes is under their lipper, and that they refuse not to speake euill of the blessed seruants of God. Are these they that resemble our Anabaptists?

## The Englishman.

Yes, if you please to relate the opinions, qualitie, and practises of your Anabaptists, you shall see plainly, that our Puritanes doe shake hands with them.

## The Germane.

I will with all my heart.

## The Englishman.

Then begin when you will.

## The Germane.

**A**bout sixe yeares after that *Martin Luther* began blance to preach the Gospel, the Deuile (to disturbe this <sup>Vide Sledan libra, &c.</sup> worke) stirred vp certaine rash-pates and giddy-headed preachers, that misliked not onely the Doctrine of the Pope, but of *Luther* also.

The 1. sem.

## The Englishman.

When Queene Elizabeth (whose memoriall be blessed for euer) came to her Crowne, she found the church of Englaud <sup>as b</sup> *Augustus* did the Citie of Rome of brick, she turned it into marble: she found it in the sands, she set it vpon a Rocke, the foundation of the Prophets and Apostles. Yea, she caused the euerlasting Gospell to be preached throughout al her Realmes & Dominions, and restored both the letter of the Bible to a vulgar language, and al her people to freedome of conscience, who might not reade it before, but priuily and by stealth, as men eate *Holne bread*. But the Deuill (to disturbe this worke) stirred vp certaine hot-brained, inconsiderate, &

<sup>b</sup> *Imensis late-*  
*ritism, reliqui*  
*MARTINIS.*

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importune Preachers, who neither liked of the Pope, nor of the present estate of the Church, for want of some puritie, as they fancied. Yea no sooner had shee taken the Scepter into her Princely hand, but some of these audacious spirits (being then beyond the seas) sent word into

<sup>a</sup> see their exhortation to England prin. sed at Geneva <sup>b</sup> beset vp: that all Princes ought to submit themselves under the yoke of it, that what Prince soever did disanull it, was to bee reputed Gods enimie, and to bee held unworthy to raigne above his people. And not long after some of them

returned home and spake very homely agaist the book of common prayer, and against the rites and ceremonies of the Church of England. But they being then (as they haue beeene eversince) ouer matched by the reverend Fathers of our Church, childishly made their complaint to

Maister Beza, as appeareth by an Epistle of his, which he wrote to Doct. Grindal, in the yere of our Lord. 1556

<sup>c</sup> Epist. 1. 2. <sup>d</sup> I saye multū  
q̄. & C. after where he hath these words: *Being often and greatly desired of my dearest beloued Bretheren of the Churchof England, that in their miserable estate I would give them some counsell whereupon their consciences might rest: (Diversmen holding divers opinions) a long time I deferred for divers waightie causes so to doe: and I protest, that moſte willingly I would yet haue been silent, but that I suppose I ſhould greatly offend, if I ſhould ſtill reflete their ſo many petitions, and pittifull groanings.* By this it appeareth, that these groaners disliked not onely the Church of Rome, but the Church of England alſo. Now let vs ſee the cauſe of their diſlike?

## The 2. ſemblance.

### The Germane.

The Anabaptists diſliked the Churchof Germanie, because it was not ſo perfect, nor ſerved ſo fitly for the planting of puritie, as they thought requisite. And for this cauſe M. <sup>e</sup> Calvin doth not vniſtily reſemble them to the

<sup>a</sup> Calvin. ad. mers. Anabap.

the Puritanes in former ages. In times past (saith he) there were two sefts of Hereticker, which troubled the Church greatlye: the one seft of them were commonly called Puritanes, the other Donatists. And both of them were in the same error that these dreamers are in: seeking for a church, wherein there should want nothing that might bee desired.

## The Englishman.

¶ And in the same error was one T. C. a chiefe founder <sup>a</sup> T. C. Repl. of the Puritan-scholl. I will acquaint you with his words: page. 17. scd. 4. The Church in the whole and general government and outward pollicie of it, may be pure and unspotted. And to this his error doth his Profelytes also incline euer faine. For which cause, we may iustly tearme them Anabaptisticall, proud, and Hypocritical Puritanes, and say vnto them, as <sup>b</sup> Maister Calvin said to the Anabaptists in his time: *Cum sub specie studij perfectionis, imperfectionē nullā tolerare possumus, aut in corpore, aut in mēbris Ecclesia: tunc diabolum nos tunc facere superbia, et hypocrisi seducere, moncamur: VVhereas under the colour of a desire of perfection, wee can tolerate no imperfection, eyther in the body, or in the members of the Church; then may we bee admonished, that it is the Devil which puffeth vs vp with pride, and seduceth vs with Hypocrisie.* But to proceede: were there many of these Sectaries in Germanie?

<sup>b</sup> Calvin. ad. uers. Anabapt. art. 2.

## The Germaine.

¶ There were but very few of them at the first, but afterwards they did grow to such a multitude, as that there arose vp in armes aboue an hundred thousand of them at once, who sacked sundrie townes in Germany, murthered some of the Nobilitie, and committed many other outragious villanies. Yea their factious teachers by their continuall clamours. Philippikes, and inuectiue declamations against the enormities (as they supposed) both of the state ecclesiastical & ciuill, had so whetted them en-

<sup>c</sup> Vide Sleid. Lib. 4. et 6.

as

<sup>¶</sup> *Sicut in lib. 7 as that they could not wholly be vanquished, vntill paulo post me.* moste an hundred thousand of them were slaine by the *deum.* vnted forces of the Princes of the Empire.

*The Englishman.*

How did they grow to such a multitude?

*The Germane.*

The 3. sem- **T**hey had their priuate conuenticles, where they blance. linked themselves together, and gaue mutuall faith and oath each of them to sticke to other.

*The Englishman.*

<sup>a</sup> *Veritas non querit angulos* So holde our Sectaries also their conuenticles in priuate houses, and in secret corners, which <sup>c</sup> truth seldom secketh. For example sake, and for verifying what I haue said, I will acquaint you with some of them.

<sup>b</sup> *Anno, 1572.* It was at a priuate <sup>d</sup>conuenticle, where the admonitors agreed, that the admonition (which the late Archbishop confuted) should be compiled and offered to the Parliament approaching.

It was at their priuate conuenticles, where they framed the said platorme.

It was at their priuate conuenticles, where they concluded, that their said giddy fancies should bee committed to one of the chiefest of them, to bee corrected against an other Parliament, which <sup>e</sup> then approached.

<sup>c</sup> *Anno, 1595, Reg. Eliz.* <sup>f</sup> *In Conuent.* It was at a priuate <sup>f</sup> conuenticle, where conference was had againe about this second corrected platorme.

It was at a priuate conuenticle, where the doubts which grew at their former assemblie, were debated.

It was at a priuate conuenticle, where it was concluded (T.C. being present) that their platorme was an *essentiall forms of discipline*: and where they subscribed to the greatest part of it, without any further expecting the Magistrates pleasure.

<sup>g</sup> It was

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It was at a priuate conuenticle, wherethose thinges <sup>in Conuent.</sup> Anno. 1588.  
which in their fore-named subscription they expected,  
were discusſed, and referred to bee examined by certaine  
breheren in an other assemblie.

It was at a priuate conuenticle, where T. C. with his <sup>in cantab.</sup> adherents, corrected, altered, and amended the said booke <sup>Anno. 1599.</sup> of discipline.

It was at a priuate conuenticle, where they did (as the <sup>in</sup> B. examined  
examinates remembred) agree amongſt themſelues, that <sup>in the Starre-</sup>  
ſo many as would, ſhould ſubſcribe to the ſaid booke of <sup>chamber.</sup> discipline.

It was the departure from a priuate conuenticle, for the <sup>in G. 10 F.</sup> which G. craued pardon <sup>Touching my departure (faith</sup>  
him) from that holy assembly I craue pardon.

It was at a priuate conuenticle, where L. was to give <sup>in L. 10 F.</sup> notice, T. C. faith, that at your late being at Wroxall, you  
determined your next meeting ſhould bee at Warwicke, at  
the Quarter Sessions: that I neſd. iſ for the bumbling of  
our ſelues, & the next following to conſult of other matters: &  
his request is, that you would give notice thereof to the Bre-  
thren of our conuenticle.

It was at a priuate conuenticle, which nine of this fa- <sup>in Anno. 1584.</sup>  
ction craued to be had about certaine matters that were to  
be represented to the Parliament: We (ſay they) haue as yet  
no new matters to performe unto you, but as ſome as we haue  
concluded any thing, we will foorthwith ſend unto you the  
ſame and others.

It was at a priuate conuenticle, whete these questions <sup>in See the Sur-</sup>  
were propounded to be determined, vizt <sup>vey. Cap. 4.</sup>

1. Whether there ought to be Doctors in every Church?
2. Whether the Doctors may administer the Sacra-  
ment?
3. Whether there ought to be women Deacons in every  
reformed Church?
4. Whether the Presbytery bee not deſcribed too gene-  
rally, and very imperfectly?

C.

5. Whether

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5. Whether suspension may bee pronounced to be a censure of the Church?
6. Whether the Elders ought not to bee perpetuall, as the pastors are?
7. Whether men must stand to the sentence of the greatest part of the Consistorie?
8. Whether Marriages and Sponsals, and things concerning them, doe belong to the Ministers?
9. Whether there should be sureties in baptism?
10. Whether there ought to be no restraining from, or noting of such a one, as for disobedience to the consistorie Admonition, is in the way of excommunication?

¶ T.S.

It was at a priuate conuenticle, where<sup>a</sup> one of this couening crew requested that this doubt might be resolned, viz: Whether he himselfe (being greatly indebted, and having not sufficient to discharge the same) should pay his Godly creditours first, or his profane?

¶ Anno. 1586

It was at a private<sup>b</sup> conuenticle, where P. craved F. to smoove another such like question, and his wordes were these: Moone T.C. and the other our reverend Bretheren, to deliuer their iudgements, whether all laying out of hairo be forbidden to all women: especially at their repaire to the publique meetings of the Church?

¶ Anno. 1587

It was at a priuate<sup>c</sup> conuenticle, where it was questioned Whether it were in any respect tolerable for women to haue proffes Religio & the reformation, so weare doubletts, tylle hats with feathers, great gownes after the French and outlandish fashion; great Ruffes, & hairo frisked, or set out upon wyer?

Yea, there was a priuate conuenticle, or an assembly of three Ministers, appointed out of Essex, Cambridge shire, and Norfolk, to meeete the 8. of May, 1582. at Cockefield, there to confer of the Communion Booke, what might be tollerated, and what necessarily to be refused, in everye point of it: apparel, matter, forme, daies, fastings, iunctions, &c.

But what neede I mention these things that were done in the daies of Queene Elizabeth?

It

It is moste apparently known to al me, that they haue  
neuer ceased since his Maiesties most happie entrye into  
this Realme, vntill this day, to meeete together in priuate  
houses, & there to meddle with matters too high for the.  
To inflame only in one particular, did not H. I. send a let-  
ter from Woodstreete in London, June. 30. 1603. (& ther-  
in inclosed the forme, to bee subscribed vnto) to one in  
Oxford; desiring so many handes therunto, as conuenient-  
ly he could gete? Now where was this platforme framed,  
which H. I. inclosed in his letter? was it not at a Classical  
Assemblie? And was not the voice *Isaacs* voice, & the  
hands the hands of *E/san*?

And thus by their plotting & plodding together, they  
(being few in number at the first) are growne to such a  
multitude, as that one of their owne preachers said openly  
in a Pulpit, he was perswaded that there were 10000. of the  
in England, & that the number of the increased daily in e-  
very place of al states & degrees. For the proove hereof, I re-  
fer you to one of their owne<sup>4</sup> Bookes, entituled, *The state* <sup>Page 3. & 4</sup>  
of the *Church of Englād*, laide open in a conference between  
Diotrephe a Bishop, Tertullus a Papist, Demetrius an V-  
surer, Pandochus an Inne-keeper, and Paul a Preacher of  
the word of God. But what needs I send you to the infectious  
writings of factious writers? who knoweth not, that the  
Puritan-Preachers haue infected all the parts of the  
Land, & distracted millions of the vulgar sort from their  
loue & liking of the present state? yea, these their factious  
leaders haue so set them on fire; as that they are become  
scalding hot in desire of innovation.

And although our gracious Soneraigne hath continu-  
ally laboured since his Maiesties entrie into this Realme,  
vntil this present time, by what meanes he possibly could  
deuise, to extinguish and quench their raging heate: yet  
so fierie are many of these factious spirits, as that no liquor  
will quench their furious flames. But his Maiestie will (I  
hope) keepe them from kindling againe, least a greater



Yates in Hamlet, and sometime in private him selfe fast. But if you will not beleue his reporte, I will shewe you their owne hand writing, and acquaint you with a letter which nine of our Sectaries wrote to F. Anno. Dom. 1584. wherein it is thus written : *Being perswaded that you and our Bretheren with you, haue determined what course is to bee taken, and used for the procuring some good to bee done at the Parliament : wee thought it necessary to write unto you, that wee might be certified of your purposes herein : whether you minded to bee exercised in prayer and fasting, & upon what day, or what things else you would wish to be performed, by us that may stād the church in stead.* This also was Hackets practise, as appeareth in a postscript of a Letter to T.C. *I will humble my selfe* <sup>a</sup> (saith he) *before his Majestie in fasting and prayer, & I hope that God will stirre up some others to ioyne with me in spirit, though fewe or none in person doe, onely one I am assured of.*

It is likewise <sup>b</sup> reported, that *Coppinger requested two* <sup>b</sup> *In the conf. of his familiar acquaintance, to fast and pray with him,* <sup>c</sup> *Page. 10.* *for the obtaining of a Widlowe, to whome hee was affter.* This Coppinger (though some say the contrary) was one of the Puritan faction, as appeareth by these wordes, which are found in a letter which hee wrote to Hacket : *The zealous Preachers* (saith hee, speaking of a certaine <sup>c</sup> *Conspir. pag. 23.* *factionis Ministers that could not digest the orders of the Church) are to bee in the Starre-Chamber to morrow. &c. my selfe (if I can get in) am mooued to be there, and I feare (if sentence with severitie be giuen) I shall bee forced (in the name of the great and fearefull God of branen) to protest against it.*

But what neede I make this digression? They themselves cannot deny but that they haue drawne the people from their worke, called solemne assemblies, and proclaimed fasts without the knowledge and authorizement of the Magistrate. And by these their Fastes (which were indeede plausible in the sight of men) haue they com-

<sup>a</sup> See the com-  
spiracie for re-  
formations.  
Page. 16.

*The Picture of a Puritane.*

mended themselves to the people, wonne credit to their faction, and seduced a number.

*The Germane.*

Yea, but our Sectaries had many other sleights besides this.

*The Englishman.*

What other?

*The 5. sem-  
blance.*

*A Ske you mee this question? Is it not recorded in  
• Bulling. ad. Bookes extant to the view of the world, that they  
were. Anabap. disturbed the Church of Germany, vnder the pretence of  
Llib. 6. cap. 10. reforming it? And thus when they did intend euill, they  
et Gualther in  
g. cor. Epist.  
dedicat.*

*The Germane.*

*A Ske you mee this question? Is it not recorded in  
Bookes extant to the view of the world, that they  
were. Anabap. disturbed the Church of Germany, vnder the pretence of  
reforming it? And thus when they did intend euill, they  
did pretend good.*

*The Englishman.*

So haue our Sectaries also their pretences & cloakes to shadowe their contentions withall: for they pretend the glory of God, & the reformatiō of the church, as appeareth by a Petitiō, which they lately exhibited to the kings Maiestie: wherin they teame themselves his Maiesties most humble subiects, the Ministers of the Gospel, that desire not a disorderly innovation, but a due and godly reformation.

Loe heere, they presumed to tell his Highnes, that they sought to reforme the church; when indeed they went about to deforme it. But tel me, had your Anabaptists any other sleights?

*The 6. sem-  
blance.*

*Y*Es, <sup>b</sup> because sillye Christians, which with zeale doe follow God, cannot by any other more notable shew be seduced, then when the word of God is pretended: the Anabaptists (against whome we write) haue that euermore in their mouthes, and alwaies talke of it.

*Caluin aduers.  
Anabapt.*

*The Germane.*

*Y*Es, <sup>b</sup> because sillye Christians, which with zeale doe follow God, cannot by any other more notable shew be seduced, then when the word of God is pretended: the Anabaptists (against whome we write) haue that euermore in their mouthes, and alwaies talke of it.

*The Englishman.*

Hee that did trans-forme himselfe into an Angell of light, being a fiend of darknes, hath also taught our Sectaries

ries

ries to informe the common people, that the word of God is on their side, it being against them. But heerof we wil speake more afterward. Now let mee intreate you, that if you haue obserued any other policy in your Sectaries, you would vouchsafe to relate it.

### The Germaine.

Y<sup>Es</sup>,<sup>a</sup> I haue obserued with *Gastius*, that under pretence of zeale, they subvert whatsoeuer other men haue builded<sup>b</sup> *Gastius de err* & with *Zuinglius*, that<sup>b</sup> whatsoeuer they speake, they speake *erribus Cata* is of zeale.<sup>b</sup> *Zuinglius in* *bapt.* *Ecclesiast.*

### The Englishman.

Our gracious Soueraigne (whom the Lord tender as the apple of his owne eye) hath obserued the like zeale in our Sectaries, as appeareth by these his words:

*At our very first entrie into this Realme, being enter-* <sup>c</sup> *See the pro-*  
*tained and importuned with the informations of sundry mi-* *clamation for*  
*nisters, complaing of the errors, and imperfektions of the the authori-*  
*Church here, as wel in matters of Doctrine, as of Discipline: sing of an En-*  
*Although we had no reason to presume that things were so* *formisite.*  
*farre amisse, as was pretended, because we had seen the*  
*Kingdome under that forme of Religion which by law was*  
*establisched in the daies of the late Queene of famous memo-*  
*rie, blessed with a peace and prosperitie, both extraordinary*  
*and of many yeares continuance (a stronge evidence that God*  
*was therewith well pleased:) Yet because the importunitie of*  
*the complainers was great, their affirmations was vehement,*  
*and the zeale wherwith the same did seeme to be accompa-*  
*nied, very specious: We were moued thereby to make it our*  
*occasion to discharge that dutie which is the chiefeſt of all*  
*Kingly duties, That is, to ſettle the affaires of Religion, and*  
*the ſervice of God before their owne. &c.*

### The Germaine.

I Haue alſo obſerued with <sup>d</sup> *Zuinglius*, that it was Me- <sup>d</sup> *Zuinglius in*  
lancholy and wrath, and not true zeale, which the *Ana-* *Elencho cetera*  
*baptists* *Anabapt.*

### The 8. Sem- blance.

# The Picture of a Puritane.

*baptists made shew of.* *the Englishman.*

¶ I wil not any way prejudice the zeale of al our obstinate Ministers but I must needes tell you this, that in many of them I finde a preposterous, an inconsiderate, and a braine-sicke zeale, or (to vse <sup>a</sup> Zuinglius his words) *saturninam quandam & Melancholica ingeniorum consumaciam*: But let vs leue this their pretended zeale, and come to some other particulars: had they no other sleights besides these that you haue already mencioned?

## The 9. sem- blance.

<sup>b</sup> *Sleidan, in  
Cem. 5.*

## *The Germaine.*

YEs, <sup>b</sup> there was one *Thomas Munner* a Preacher, who (as *Sleidan* and other *Germaine*-writers reporte) did greatly labour both by his confesences in private, &c. by his Sermons in publike, to draw the common people from their liking of the present estate.

## *The Englishman.*

¶ It hath likewise beene the practise of our factious preachers in their verball Sermons, to speake against the state ecclesiastical, the book of common prayer, & the rites & ceremonies of the Church of England. For the proofe hereof I referre you to the very confession of their owne lippes. *On Tuesday* (saith <sup>c</sup> one of their dwne side) *T. C.* kept *Maister Fens Lecture* the Text, *Psalme. 122.4. Unto the end: taking thornes as Tertullius doth, and vrging the discipline in the want whereof he affirmed to be the cause, that some friendes forsooke our Church.*

<sup>d</sup> *Book. 4. ap. Page. 18.39.* And as this is the practise of some of our factious Ministers in England: so is it also the practise of the same faction in Scotland. Yea, <sup>d</sup> they shapre out grossely with the truth of their intentions: informing the people, that all Kinges and Princes are naturally enemies to the libertie of the Church: and can never paciently beare the yoke of Christ:

Christ: with such sound Doctrine fed they their flocks.

## The Germaine.

**T**HE Anabaptists did not content themselves there-withal but to the end they might doe y<sup>e</sup> more harme, they published factious Booke<sup>s</sup> to the view of the world, as may bee gathered by this speech of Maistler Zuinglius to the Magistrates in his time: <sup>a</sup> *Si hoc cuinis hominum* <sup>a</sup> *Zuinglius.* <sup>b</sup> *impune facre licebit, ut que priuato suu rationis consilio ad- de Baptism.* inuenit, in vulgus spargat, in consulta, imo resistente etiam v- niuersa totius ecclesie autoritate, breui plus errorum quam fidelium & Christianorum in ecclesia erit cernere: If it bee lawfull for euery man to publish abroad among the people, those thinges which he hath denised of his owne head, before he hath consulted with the Church, nay against the autho- ritie of the whole Church: in short time we shall see more er- rours in the Church, then there be faythful men and Christi- ans. And in an other place: *Si hoc permittamus, ut capitosus quisq<sup>ue</sup> & male-feriatus homo, &c.* If we suffer e- very headie & braineles fellow so soone as he hath conceiued any new thing in his minde, to publish it abroad, gather disci- ples, and make a new sect: in short time we shall haue so many sects & factious, that Christ which scarce with a great paine and labour is brought to vnitie in every church, should be denised againe into many parts.

## The Englishman.

Neyther did our Puritanes therewithall content them- selves; but that their poyson might ranckle the farther, to the disturbance & perrill both of the Church & com- mon-wealth, they haue published a great number of Booke<sup>s</sup>, which are as fit for the fire as the Booke<sup>s</sup> of curi- ous Artes, *Act. 19.* Yea, and they haue also exhorted <sup>b</sup> *In a Book of the common-people to peruse these their sedicious Pam- phlets. I pray you (say they)* <sup>b</sup> *when you come to London, see* <sup>the</sup> *the church of* <sup>the</sup> *England, &c.* if you can get these booke<sup>s</sup>: The Ecclesiastical Discipline; <sup>the</sup> *A learned Page. 10.*

# The Picture of a Puritan.

A learned discourse of Ecclesiastical government: The Counterpoison: A Sermon on the 12. to the Romans, and Master Cartwrights last reply: some of which booke  
hane been extant this dozen yeare, and yet are not them mis-  
favored; and you shall therefore finde that the government of the  
Church is contrary to the word of God.

But not to speake onely of their booke in generall, let  
vs take a view of the Contents therof in particular.

## The Germane.

Our Sectaries did stiffe their booke with injestives  
and out-cries, both against the Magistracie and the Mi-  
nisterie.

### The 11. se- billance.

<sup>a</sup>Bulling. ad-  
uers. Anabap.  
Fol. 19.

To begin with the Magistracie, they taught (as Mai-  
ster <sup>a</sup>Bullinger also recordeth) that the Civil Magi-  
strate hath no authoritie in Ecclesiastical matters: and  
that hee ought not to meddle in causes of Religion and  
Faith.

## The Englishman.

<sup>b</sup>T. C. lib. 1.  
Page. 192

Our Sectaries come not farre behinde them heer in as  
appeareth by these their speeches: <sup>b</sup> for the making of or-  
ders and ceremonies in the Church (saith T. C.) they doe  
(where there is a constituted & ordered Church) pertaine  
unto the Ministers of the church, and to the Ecclesiastical  
governours: and that as they meddle not with the making  
of ciuill Lawes, and Lawes for the common-wealth: so the  
ciuill Magistrate hath not to ordaine ceremonies pertain-  
ing to the Church.

<sup>c</sup>T. C. lib. 2.  
Page. 195.

<sup>d</sup>Admon. 2

<sup>e</sup>Admon. 1

<sup>c</sup> And againe, No ciuill Magistrate in counsels or assem-  
blies for Church-matters, can eyther be chiefe moderator,  
ouer-ruler, judge or determiner. <sup>d</sup> No ciuill Magistrate (say  
the admonitors) hath such authoritie, as that without his  
consent it shoule not be lawfull for ecclesiastical persons, to  
make any church-order or ceremonie. <sup>e</sup> And againe: To  
these three ioyntlie, that is, the Ministers, Seniors and Dea-  
cons,

cons, it the whole regiment of the Church to be committed.

By this you may see, that our Sectaries doe shake hands both with the Anabaptists & the Papists. But albeit these three contrary factions haue vnited & ioyned them selues together, and doe al ioynly oppugne the Princes authoritie in causes ecclesiastical: yet the authoritie of the sacred Scriptures, the judgement of the auncient Fath <sup>is</sup>, the decissions of auncient Counsels, and the practise of Christian Princes in the primitive Church, are able to seuer and dis-joyn all their forces.

To be inne with the Scriptures, they giue sufficient warrant to ciuill Gouernours to ordaine Lawes in Ecclesiastical causes; and doe expressly teach, that <sup>a</sup> *Iehosaphat, 2. Reg. 12. 4.* *Hezekias and Iosias, did make Lawes for the recalling & 2. Chron. 19. 4.* <sup>b</sup> *Ibidem. 30. 1.* <sup>c</sup> *Aug. Ep. 34. 3.*

As for the Fathers, they holde it to bee an Oracle for truth, that <sup>b</sup> *Kinges doe serue Christ, in making lawes for Aug. Ep. 18.* Christ. Yea, <sup>c</sup> *Rex alter seruit Dominum (faith Saint Augu- Aug. Ep. 30.* *stine) quia homo est, aliter quia etiam Rex est. Quia ho- 1. men est, seruit vivendo fideliter: quia vero Rex est, seruit leges iusta precipientes & contraria prohibentes conuenienti vigore sanciendo: A King serueth the Lord one way as he is a man, and an other way as he is a King. As he is a man, he serueth him by living faithfully. As he is a King, he serueth him by making lawes with conuenient vigor, to com- maunde that which is right, and forbid the contrary.*

But not to insist onely vpon Saint Augustines judgement, The <sup>d</sup> Bishops that came to the counsell of <sup>d</sup> *Nice, Vnde S. 20. men. lib. 1. cap. 12.* gaue to the Emp'our supreme authoritie in making ecclesiastical orders, & committed the hearing and determining of their controversies to his highnesse.

Christian Princes also haue euer exercised this their authoritie. <sup>e</sup> *Constantine called himselfe a Bishoppe out of Euseb. lib. 4. the Church, and hee made lawes (as Eusebini recordeth) 1. & 2. Con- stant.* in thinges pertaining to holinesse towards God, & to the <sup>f</sup> *Euseb. lib. 2.* appointing of meete thinges for the Chugh of God. <sup>g</sup> *de vita & Cons.*

<sup>a</sup> Sozomen, lib Theodosius his successor tooke the same course. <sup>a</sup> Hee  
 7.12. made moste seuer Lawes against all those that crossed  
<sup>b</sup> Videlib. I. the stame of Christian Religion. Yea, <sup>b</sup> all Princes and  
<sup>c</sup> 2. legum Potentates retained this their prerogatiue vntill the time  
 Francis. of Charles the great, and Lodowicus after him. But by  
 what other meanes did your lawlesse Anabaptists op-  
 pugne the Magistrates authoritie?

## The Germane.

The 12.5e- **O** Vr Maisterlesse and lawlesse Anabaptists, in pro-  
 blance. cesse of time, began to strike at the head of Go-  
 uernment in generall, & would haue framed a bodye of  
 men, like the body of *Polphemus*, without his eye; or like  
 the confused Chaos of olde time, when height & depth,  
 light and darkenes, were mingled together: for they at-  
<sup>c</sup> Hemigius et tempted (as <sup>c</sup> Hemingius, Bullinger and *Gastius* doe re-  
 Bullinger ad corde) a paritie and equalitie of ciuill estates.  
<sup>merius Anaba.</sup>  
<sup>Gastius de er-</sup>  
<sup>roribus cata-</sup>  
<sup>baptist.</sup>

## The Englismon.

The Lord who made two great lights, the greater light  
 to rule the day, the lesser light to rule the night, and who  
 in the beginning established a superioritie in al creatures:  
 his will is, that there should bee a Maisterie and Domi-  
 on in every order of men: and that paritie in a Christian  
 Common-wealth, should moste carefullye bee shunned,  
 as being the Mother of *Anarchy* and confusion.

Neuerthelesse our Sectaries also (as heereafter shall be  
 shewed) haue attempted paritie in the Ministrie: and I  
 feare that equalitie of Ministers would pull on equalitye  
 in the other estates. I feare (I say) and that not without  
 cause, for the chiefe amongst them saith flatlie in a book  
 extant to the view of the world, that <sup>d</sup> *The gouernment*  
<sup>4 T.C. page.</sup> <sup>d</sup> *of the Common-wealth, must bee framed according to the*  
<sup>144. fol. I.</sup> *gouernment of the Churcb.* From which wordes I reason  
 thus: *The gouernment of the Common-wealth must be fra-*  
<sup>med</sup>

med according to the government of the Church: but there must be equalitie (by T. C. his confession) in the Church: ergo. But to returne to your Anabaptists; did they thus seeke to overthrow your common-weale and state of government?

*The Germane.*

YES, and yet they in words protested, that they ende-  
broured to take no au.horitie frō the civil Magistrate; <sup>a</sup> Zuinglius in  
as appeareth by these words of <sup>a</sup> Zuinglius: Though they Ecclesiast.  
protest and by oath denie, that they take any authoritie  
from Magistrates, yet shortly after wee should haue seene it  
come to passe, that they would haue beeene disobedient to all  
lawes of Magistrates, if once they had increased to that nu-  
ber that they might haue trusted to their owne strength.

The 13. sc.  
blance.*The Englishman.*

Our Puritanes will make as solemne protestations as  
any men can doe, & by oath denye that which your <sup>b</sup> Anabaptists did; but I protest (to vse his maesties words) <sup>b</sup> that  
ye shall never finde with any highlā or border theeuers, more  
lies and vile periuries, then with these phanaticke spirits, &  
we may well say of them as Zuinglius said of your Anabap-  
tists: Though they protest, and by oath denie, that they take  
any authoritie from Magistrates, yet shortly after should we  
haue seene it come to passe. &c. But I maraile they would  
attempt to overthrow the Magistracie?

<sup>b</sup> Baeth. Δ. up.  
L. 2. page. 42.*The Germane.*

IT is not to be maruelled at, for they sought (as Maister <sup>c</sup> Bullinger saith) to bee free from all Lawes, and to doe what they listed. Their talke vittereth nothing else <sup>c</sup> Bulling. ad.  
(saith <sup>d</sup> Gafius) but libertie in externall thinges. Yea, It <sup>d</sup> Gafius de-  
was their opinion (as one of your owne <sup>e</sup> writers hath ob-  
serued) that a Christian mans libertie is lost: and the soule <sup>e</sup> Hecker of  
of man redeemed by Christ is iniuriously drawne into seru- <sup>e</sup> Ecclesiastical  
tude p. 95. <sup>f</sup> bapt.

D 3

The 14. sc.  
blance.<sup>c</sup> Bulling. ad.  
mer. Anabapt.<sup>d</sup> Gafius de  
errorsbus Ca-<sup>e</sup> Hecker of  
ecclesiastical  
p. 95. <sup>f</sup> bapt.

made under the Yooke of humaine power, if any lawe be none imposed besydes, be Gospell of Iesus Christ.

The Englishman.

Lawes made without contradiction to positive Lawes in Scriptures, and received by a whole Church, are such, as that they which live within the boosome of that same Church must not thinke it a matter indifferent, eyther to

<sup>a</sup> Perkins in his treatise of Conscience. yield or not to yeld obedience. For (as Maister <sup>a</sup> Perkins saith) wholesome Lawes of men, made of thinges indifferent, so far foorth binde conscience, by vertue of the generall commandement of God, which ordaineth the Magistrates authority: that whosoever shall wittingly and willingly, with a disloyall minde, eyther breake, or omit such Lawes, as guiltye of sinne before God. Yea, the very lawes of men may after a sort be termed the law of God. *The Emperours* (faith

<sup>b</sup> Aug. Epist. 166. lib. 1. contra secundum Gandentii epistolam. Saint <sup>b</sup> Augustin) when they command good it is none but Christ who commannde <sup>c</sup> h by them. Notwithstanding all this, our Puritans (vpon my knowledge) thinke, that a Christian mans libertie is to liue as hee list, and for this cause some of them haue refused to receive the Lords supper kneeling. &c. They will not (forsooth) haue their oules drawne vnder the yoake of humane power. And a thousand of the Clergy did not long since <sup>c</sup> groant under the burden of humerites and ceremonies.

Thus you see that our Sectaries thinke it seruitude and an vnsupportable burthen, to submite their neckes and soules to the yoake of humane obediency in thinges indifferent: which (as our Gracious Soueraigne hath well <sup>d</sup> See the sum obserued) <sup>d</sup> smelleth very ranckly of *Anabaptisme*: comparing it vnto the vse of a *Beardlesse Boy*, (one John Blacke) who the last conference his Majestye had with the Ministers in *Scotland*, in December 1602. tolde him that he would hold *conformity* with his Majesties Ordinances for matters of *Doctrine*: but for matters of *ceremonie*, they were to be left in *Christian libertie*, unto every man,

<sup>a</sup> See their application to the King.

<sup>b</sup> See their application to the King.

<sup>c</sup> See their application to the King.

<sup>d</sup> See their application to the King.

As he received more and more light from the illumination of Gods spirit, even till they goe madde quoth the King, with their owne light: but I will none of that. I will haue one Doctrine and one Discipline, one Religion in substance, and one in ceremonie. But what other thinges haue you obserued in these your peevish and peruerse Scismaukes?

To which the King sayeth, That the Germaine.

I Haue obserued, that they were of such a peruerse nature, as that they would not only take vnto themselues libertie in thinges indifferent, and therein omit their duetie: <sup>a Gaffius do</sup> but they endeauoured to the vtmost of their power, <sup>erroribus ca</sup> to commit the quite contrary, that so they might crosse tabapt, the Magistrate.

To which the King sayeth, The Englishman.

That which you say was the custome of your Anabaptists, hath beeene the custome of Heretickes and Scismaukes, in all ages. The *Eunomian* Heretickes in dishonor of the blessed Trinitie, brought in the laying on of water in baptisme but once, to crosse the custome of the church, which did it thrice: other Heretickes which held the Trinitie to bee three distinct, not Persons, but natures, abused the ceremonie of three times laying on of water, to the strengthening of their Heresie, and to the crosing of the custome of the Church in their times.

The selfe same thing hath beeene practised by our Scismaukes: for some of them haue sent their Servants to the Plough and Cart, vpon the verye feaste of the Nativitie of Christ, to crosse the custome of our Church, which keepeth it holy. Others (as the reverend Fathers in Oxford were credibly informed) did <sup>b</sup> spend the fift of <sup>b</sup> Oxfordian August last infasting, to crosse that authoritie which comaundered them to celebrate it with ioy and thankesfulnes for his Maiesties moste strange and wonderfull deliuerance from the conspiracie of the Earle of Gowrie. <sup>c</sup> And <sup>c</sup> King upon I. 36. I heard of a nation of men (saith Doctor King) when their

King

## The Picture of a Puritane.

King had intended a feast for the honour of his country, & by on the contrary side proclaimed a Fast, as if God had sent them an Ambassador of the last judgement. And I know a societie of men, who in the time of Lent, were wont to eate Flesh-mete seauen daies in the weeke, though out of Lent but five daies. I thinke they did it for no other end, but onely to crosse the autoritie of that power which inioyneth vs to abstaine from Flesh-mete at that season of the yeare. Thus doe they behaue themselves much like them, vnto whome it was said by Christ in the behalfe of all painefull Apostles and Ministers: *Wet have piped to you, and ye have not daunced: we have mourned to you, & ye have not wept.* To conclude, they will euer be in an extreme: for when we Feast, they will Fast, & when wee Fast, they will Feast. But tell mee Sir, did they not also speake euill of them that were in autoritie?

The 16.35-  
blance.

\* Zuinglius in  
tenclo contra  
Anabap.

## The Germaine.

YES, they did (as Zuinglius reporteth) speake euill of the ciuill Magistrate, & if at any time heere reprooched the, then they straight way said, thattherefore hee was an enemie vnto them, because they did tell him of his faults.

## The Englishman.

Your Anabaptists come far short of our Sectaries in this point: for many of them haue reposed a great part of their Christian profession & zeale, in the reproaching and odious traducing of them that are in autoritie.

\* Exhortat. to  
England. Page  
92.  
\* Bona. Δεη.  
Page. 39.

They haue exhorteth the common people, to repute those Princes that live not vnder the Yoake of the pretended holy Discipline, for Gods enemies: \* They haue informed them, That all Kinges and Princes art naturally enemies to the liberties of the Church. Yea, they made complaint to his Highnesse, that our late Soueraigne made their yoake greevous: & that she had laide vpon them an heauie burden of summaire rites and ceremonies. They haue

haue depraued and flaundered not onely the Communio Booke, but the whole estate of the Church, as it was reformed by her Maestie: Yea in her Highnes life time, the state of this Church of England was so depraued beyond the Seas, by these our disciplinairians, as that it hath beene conceiued by Godly men in forraigne Countries, that we haue <sup>a</sup> No lawes, no good orders, no discipline, but that <sup>b</sup> eue-  
ry man may doe what he list. But I pray you tel me, were not <sup>c</sup> Gualtherus  
piscopo, Eliens, your Anabaptists punished for these their vyle attempcs? <sup>Anno. 1574.</sup>

### *The Germaine.*

YEs, but they greatly complatned, that <sup>b</sup> nothing was v-  
sed but violence.

### *The Englishman.*

So haue our Sectaries also complained to the Kinges  
Maestie, that <sup>c</sup> they haue beene suspended, silenced, dis-  
graced, and imprisoned for mens traditions.

The 17. se-  
c.

<sup>b</sup> Bulling, ad-  
uers. Anabapt.

<sup>c</sup> Petition ex-  
hibited to the

Kinges Maestie

### *The Germaine.*

Well, let vs leave this their impugning of the Magist-  
racie, & come to their oppugning of the Ministerie. And  
let vs beginne with the Vniuersities, because they are the  
ordinarie meanes to maintaine the Ministerie.

### *The Englishman.*

With the Vniuersities? why? I hope they did not op-  
pose theseselues against the fountaines and Wcl-springs  
of good learning.

### *The Germaine.*

YEs, <sup>d</sup> your ownewriters can tell you, that they wrote  
very scornefully against the Vniuersitie degrees.

The 18. se-  
c.

<sup>d</sup> The author  
of the Survey,  
cap. 26.

### *The Englishman.*

And to tell you the truth, so did our Sectaries too.  
<sup>e</sup> Docters in Theologie (say they) is unlawfull: It is mans  
ordinance withoute the ord of God: it cannot be taken with-

<sup>e</sup> These words  
I found in a  
Manu-scrip  
out of theirs.

# The Picture of a Puritane.

out an idle path: it is offensive to the Church of God: it is a matter of disfunitio[n] of the minde of the Ministers: it is one of the swelling titles forbiddin to Ministers: it is a Relique of Rome, as are Priestes, Deacons, Archbisboppes: it is in regard of the forme thereof, a manifest abuse of Gods ordinance of his Ministers, after an apish manner, giuing auhorisitie of preaching: it is an idle name to be called Doctors, except they haue Schollers and doe teach them &c. But what neede I produce their Manu-scrips? It is <sup>a</sup> apparent enough in their Bookes extant, that they mislike the degrees of Doctors and Batchelors in Diuinitie.

<sup>a</sup> See their ad-  
dition to the  
first part of the  
Admon. and  
T.C. Lb. 20.  
page 29.

The 19. sc.  
blance.

<sup>b</sup> Gerlach. in  
Hyper. Dan.  
Page. 3.

YEa, but our Sectarites mislike not onely degrees in the Vniversitie, but in the Ministerie also. For the prooef hereof I refer you to the expresse words of <sup>b</sup> Gerlachius a learne d man of Tubing. Lates (saith he) titulos, &c. Although thou beholdest with disdaine (as it were from above) the titles & orders, after the fashion of the Hypocrites & Anabaptists: yet with a vaine persuasion of knowledge & foolish arrogancie, whereby thou contemnest our Countrymen in respect of thy selfe, and doost challenge especiall knowledge to thee and thy fellowes onely: Plus turgas quam omnes Doctores et Superintendentes nostri: Thou swellest more with pride then all our Doctors and Superintendents. And what commeth into thy minde, that thou shouldest cauill at the degrees of Ministers, as though it were not lawfull to ordaine such degrees for the building & government of the Church? Did not God himselfe in the olde Testament, appoint cheife Priestes and Levites? and in the New Testament, gaue bee not some Apostles, some Evangelistes, and some Pastors and Doctors? You see heere that the Anabaptists contemned our Superintendents & beheld with disdaine their Titles and Offices.

The Englishman.

The Titles and Offices of Arch-bishoppes, and Bishops,

Bishops, are more auncient and necessarye, then the Titles and Offices of Superintendents are: for the Apostle Peter did (as *Clemens* hath obserued) appoint in <sup>a</sup> every Prouince, one Arch-bishop, whome all other <sup>a</sup> *Clemens in* Bishops of the Prouince should obey. And wee reade *Compendiario* that *Dyonisius Areopagita* was <sup>b</sup> Archbishoppe of <sup>c</sup> *A-* <sup>d</sup> *christiana Re-*  
*thens*, and appointed thereunto by *Saint Paul*: that *Ti-* <sup>b</sup> *Volusius epij*  
*mothie* was <sup>c</sup> Bishoppe of *Ephesus*: that *Titus* was <sup>d</sup> Bi- <sup>d</sup> *Nichol. I.*  
*shoppe of Creta*: that *Saint John* <sup>e</sup> gouerned the Church in <sup>c</sup> *Chrysoft, in*  
*Asia*, after his returne from *Patmos*: that *James* was <sup>f</sup> Bi- <sup>f</sup> *Timost. 5.*  
*shoppe of Ierusalem*: that *Polycarpe* was <sup>g</sup> Bishoppe of <sup>d</sup> *chrysoft. in*  
*Smyrna*: that *Demetrius* was <sup>h</sup> Bishoppe of *Alexandria*: <sup>g</sup> *I. Tst.*  
 that *Saint Cyprian* was <sup>i</sup> Bishoppe of *Carthage*: that *Saint cap. 23.*  
*Gregory* was <sup>k</sup> Bishop of *Pontus*: that *Saint Chrysoftome* <sup>f</sup> *Euseb. lib. 24*  
 was <sup>l</sup> Archbishoppe of *Constantinople*: that *Theodore* <sup>cap. 23.</sup>  
 was <sup>m</sup> Bishoppe of *Cyprus*. And in *Elutherius* his time <sup>n</sup> *Tertul. de*  
 which was Anno Dom. 180. when this Realme was first <sup>o</sup> *Piscpt.*  
 conuerted to Christianitie, there was (as *Maister Fox* <sup>p</sup> *cap. 1.*  
<sup>n</sup> *acknowledgeth*) appointed in the same, three Archbi- <sup>q</sup> *cyprian. lib. 4.*  
*shoppes* and <sup>28.</sup> Bishops. All which notwithstanding <sup>Epis. 8.</sup>  
 the fauourites of the new fangle-faction, would haue (in- <sup>q</sup> *Euseb. lib. 6.*  
 stead of Arch-bishoppes) an equalitie of Ministers. *If* <sup>7. cap. 14.</sup> *1 Theod. lib. 5.*  
*you wil restore the Church (say the Admonitors) to his au- cap. 28.*  
*cient Officers, this you must doe, instead of an Arch-bishoppe* <sup>o</sup> *Tacod. epis. 8.*  
*or Lord Bishoppe, you must make equalitie of Ministers.* <sup>ad Leon.</sup> <sup>n</sup> *Tom. I. page*  
*Yea, the learnedest of them is not ashamed to write, that* <sup>146.</sup> *Archbishops and Bishoppes are new Ministeries never* <sup>o</sup> *T. C. lib. 2,*  
*ordained by God.* <sup>page. 438.</sup>

The Germaine.

**A**lthough <sup>r</sup> the Anabaptists pretended the forena- <sup>The 20. sc.</sup>  
 blance. <sup>s</sup> *- Geilachius.*  
 mad equalitie, yet they sought Dominion, & laboured <sup>t</sup> *in Hyper. Ban.*  
 only to pull the rule from others, that the rule might <sup>page. 30.</sup>  
 haue borne in their owne handes, and that they onelye  
 might haue borne the sway.

## The Englishman.

That our Puritanes doe the like, I prooue it by the late <sup>a</sup> In his desce Archbishops experience. You desire (saith <sup>a</sup> hee) this of the answere equalitie, not because you would not rule (for it is manifest to the Admo-<sup>b</sup> that you seeke it moste ambitionly in your manner) but be-<sup>c</sup> cause you condemne and disdaine to bee ruled, and to bee 439. in subiection. Indeede your meaning is (as I said before) to rule and not to be ruled, to doe what you list in your severall cures, without contrempt of Prince, Bishoppe, or any other. And therefore pretending equalitie, most disorderly you seek Dominion. I speake that I knowe by experience in some of you. But let vs see what other speeches they deliuere against your ecclesiasticall Magistrates.

The 21. sc-

blance.

<sup>b</sup> Gerlacius in Hyper. Dan.  
Page. 30.

## The Germaine.

**V**Hat needes so many wordes? <sup>b</sup> Gerlacius telleth you, that they disdained them, scorned them, & rayled on them.

## The Englishman.

Yea, but they haue not come neere our Puritanes in this point. I will acquaint you with some of their speeches which they haue belched out against the Reverend Fathers of our Church. They <sup>c</sup> blussh not to say, that Arch-bishoppes and Bishopps are superfluous members of the body of Christ: that they maiame and deformes his body, making it by that meanes a Monster: that they are unlawfull, false, and basstardly gouernours of the Church: that they are ordinances of the Deuill: that they are in respect of their places, enemies of God: that they are Petty Popes, pettie Antichristes, Bishoppes of the Deuill: that the lawes that main-taine Archbishops & Bishopps, are no more to be accounted of, then the lawes that main-taine stewes: & that the true church of God ought to haue no more to doe with them & their Synagogues, then with the synagogues of Sathan. But not to interrupt your speech any longer, what was the cause that the Anabaptists railed on your church-gouernors?

The Ger-

The Germaine.

Verly <sup>a</sup> because they endenoured to bring them to con-  
formitie by compulsion.

The 22. 58.

<sup>a</sup> Bulling. 44.

vers. Anabap.

fol. 19. 95.

The Englishman.

By the orders of our Church, and lawes of the Realme,  
there is required of our Ministers a subscriptiō to his Ma-  
jesties lawfull authority in causes Ecclesiasticall, to the  
Articles of Religion, to the Booke of Common Prayer,  
and to the orders, Rites & Ceremonies of our Church.

Now because our Church-gouvernours do (according  
to their duetie) deprive those of their livings, that refuse  
to subscribe heerunto: The Puritanes doe complaine  
of rigor, and reuile Gods high Priest, which Saint <sup>b</sup> Paul <sup>b</sup> Ad. 23. 5.  
repented hee had ignorantly done, though that high  
Priest was an usurper.

I confesse indeede that they haue yeilded to subscribe <sup>c</sup> see their po-  
to <sup>c</sup> the Articles of Religion, and to the Kings supremacie; tition to the  
but this is not sufficient: for it is a thing too manifest, with King.  
what libelling and rayling, the forme of our Seruice, of  
our Ceremonies, of our apparell &c. hath beene depta-  
ued and shamefully flaunded by these factious Sprits.  
They haue blazed and diuulged abroade (as shall heere-  
after be shewed more at large) that the Communion Booke  
was cullid and picked out of the Popish dungbill, the Masse  
Booke: that it is Papisticall: that it were better to con-  
forme our selues in outward thinges to the Turkes, then to the  
Papists. It behoueth therfore the reverend Fathers of  
our Church, to compell them to subscribe, not onely to  
the Articles of Religion, and to the Kinges supremacy,  
but to the Communion Booke also, and to the Discipline  
of our Church.

Neyther ought they to thinke, that they are too rigo-  
rously dealt withal, if that they be compelled & urged to  
shew their conformitie in all thinges; seeing that the same  
course is taken in all other Churches for the repressing of  
schisme. To insist onely in one particular, whosoeuer is

<sup>a</sup> Vide leges made Minister at Geneva, he sweareth to keepe all their Genevaens Ecclesiastical ordinances. Yea, we reade <sup>b</sup> that Maister

<sup>fol. 3.</sup> <sup>b</sup> Vide Beza Caluin procured a generall oath to be taken through out in *Vita Caluin* the whole Cittie of Geneva, for the approbation therof.

Now why should not our Reverend Bishops haue as free libertie to doe the like? But tell mee, did not your *Anabaptists* require a secret subscription of their followers?

*The Germaine.*

Yes, although they would not yeild their conformitie with vs in obseruing the good lawes and ordinances of our Church: yet priuatlie (as <sup>c</sup> Sleidan reporteth) they gaue their mutuall faith, and oath each to other.

<sup>c</sup> Sleidan. L. 6  
The 23. sc-  
blance.

*The Englishman.*

So haue our Sectaries also required a secret subscription vnto such a new forme of Discipline, as *T. C.* with his adherents (after many meetings, plottings and ploddings) had devised. To veryfie what I haue sayd, at a <sup>d</sup> Conuenticle in *Coventry* they subscribed vnto the practise of the greatest part of their platforme. And at a <sup>e</sup> Conuenticle in *Cambridge* (where they corrected, altered, amended and perfected their Booke of Discipline) they voluntarilie agreed amongst themselues, that so many as would, should subscribe to the said Booke. Yea, in their Booke of pretended holy Discipline, it is ordayned, that the Ministers shall admit none to the holy Communion, except they submit them selues to their Discipline.

<sup>d</sup> Thus you see that although our Sectaries refuseth to subscribe to the good orders of our Church: yet they them selues require a subscription, both of the Clergie and the Laytie. But I pray you, what were the thinges which they refuseth to subscribe vnto? were they matters substantiall, or accidentall and ceremoniall?

<sup>e</sup> The 24. sc-  
blance.

<sup>f</sup> Zwinglius ad Baptis, m. *What need you aske me this question? Maister*

*The Germaine.*

*W*hat need you aske me this question? Maister Zwinglius tellicheth you, that they went about inno-

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uations of their owne private authoritie in those Churches, where the Gospel is not truly taught, and that in externall things. <sup>a</sup> Againe, he calleth them authors of contentions, <sup>b</sup> Zinglius is and troublers of the Church, because they stroue about ext-  
ernal matters. Maister <sup>b</sup> Bullinger also proueth them <sup>b</sup> Bulling. ad-  
to be contentious, because they troubled and divided the <sup>c</sup> Anabapt. Church for ext-<sup>c</sup> external matters: grounding his argument upon these wordes of Saint Paul: <sup>c</sup> If any man lust to 1. Cor. 11. 16 be contentious, wee haue not such custome, neyther the Churches of God.

## The Englishmen.

Our Puritans likewise dissent from vs in thinges accidental and ceremoniall: As for example, the Cap, <sup>a</sup> Peter Martir the Surplesle &c. are (as both <sup>d</sup> Peter Martir, and in Epist. 3. <sup>e</sup> Theodore Bezae doe confesse) adiaphora, that is, things <sup>f</sup> Bezae Epist. in their owne nature indifferent: and yet neuer-thelesle, <sup>g</sup> Epist. 12. wee haue many Ministers in England, that are of so perverse a nature, as that they wil rather loose their liuings, and for-sake their callinges, then weare them. But in so doing, what doe they else but make knowne to the world their insolencie and folly? For <sup>f</sup> (as Doctor <sup>h</sup> Whitaker. Whitakers speakeith in our behalfe.) In rebus adiapho- <sup>i</sup> de Ecclesi. con-  
ris non improbandum esse communem ecclesie consuetudin-  
em concedimus, & eam improbare, insolens & insanum <sup>j</sup> in  
quest. 4. in  
dicimus cum Augustino: <sup>k</sup> Wee graunt that the cu-  
rse of the Church, is not to be disallowed in thinges in-  
different, yea, wee auouch with Saint <sup>l</sup> Augustin, that  
it is insolencie and meere madnesse to disolute the same. <sup>m</sup> But progede.

## The Germans.

Hauing shewed their dealing with our Arch-ministers: it remayneth that now I come to their practises against our inferiour Ministers, the learned and obedient Clergy of the Church in Germanie.

The

*The Englishman.*

What did they quarrell with them too?

The 25. sc-

blance.

\* Bulling. *fol.*  
1.11.18.

*The Germaine.*

YEs, they bitterly inueighed against them, saying, \* that they were not ordinary & lawfully called, because they were not called by the common people.

*The Englishman.*

Our Admonitors say likewise in plaine termes, that <sup>b</sup> Admon. 1. <sup>a</sup> we <sup>b</sup> haue neyther a right Ministerie of God, nor a right government of the Church. And they doe also with your

Anabaptistes pretend this to bee a speciall greuance of theirs: namely, that the common people of every congregation may not elect their owne Ministers. Yea, reade

\* T.C. Lib. 1. page. 35. Lib. 3 page. 121. 122. 125. 126. 229. &c. these places, <sup>c</sup> of T.C. his writings, and you shal see what a plauisble course hee taketh, to winne the fauour of the vulgar sort. He telleth them that they are iniured in many thinges, and intitulck them to a great interest in sundry Church-matters, vise: that they ought to choose their Ministers: that imposition of handes should bee in their names: that the censures of the Church should be executed with the peoples consent, &c. But what other thinges haue you obserued in these your quarelsome Sectaries?

The 26. sc-

blance.

\* Bulling. *ad-*  
<sup>d</sup> Anabapt  
*fol.* 12. 102.

*The Germaine.*

They cried out against beneficed men, and said, that they had <sup>d</sup> spipends & laboured not: that they were venvitri Ministris, Ministers of the belly: and that they could not teach truely, because they had great liuings.

*The Englishman.*

Soe doe our Sectaries likewise beate the Pulpit, and crye out against Non-residents, & double beneficed me, and tell the people, that they are <sup>e</sup> Idoll Sheybeards, dumbe Sectarie, <sup>f</sup> Dogges, no Ministers: and that they doe fleece, but not feede their

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their flockes. And this they doe, not to reforme them; (for they speake it vsually behind their backs) but to defame them: not to promote the Gospell, but to bring them into hatred with the people, that therby they themselves may the rather preuaile in their enterprises.

I would not haue you thinke, that I allowe eyther of <sup>a</sup> *Jer. 48. 16.*  
*dumbe and greedy Dogges*, which the sacred <sup>a</sup> *Scriptures*  
doe disallowes; or of negligent Preachers, whome <sup>b</sup> *Gods* <sup>b</sup> *Isai. 62. 6.*  
word also doth condemne; or of Non-residents, whome <sup>c</sup> *Act. 20. 28.*  
the <sup>c</sup> *Cannons of councells*, the <sup>d</sup> *Cannons of the A-* <sup>d</sup> *concl. chal-*  
postles, and the <sup>e</sup> *Cannon-lawe* doth reprove: but I one- <sup>e</sup> *cedon, can. 10.*  
ly dislike their *Anabaptistical* manner of Preaching, *viz.* <sup>f</sup> *concl. Con-*  
Their speaking against the sinnes of Magistrates, when <sup>f</sup> *stantinopol.*  
there are none in presence: and their girding at their fel- <sup>g</sup> *can. 24.*  
lowe-Ministers, when there is not a Minister in their con- <sup>g</sup> *conci. Sardi-*  
gregation besides themselves. This (I take it) is not that <sup>g</sup> *cenf. can. 14.*  
right diuiding of the word, which Saint *Pau* commen- <sup>h</sup> *Apoll. 18.*  
deth to *Timothy*: this is not that giuing vnto every one <sup>i</sup> *Distinct. 3. 9.*  
his portion and meat in due-season; which the Minister <sup>j</sup> *can. Siquis vnde*  
of the Gospell, as a faithful dispenser, and steward in the <sup>j</sup> *cc.*  
Lords house, ought to knowe. But why did your *Anabap-*  
*sts* thus crye out against benificed men?

## The Germane.

**T**He onely thing which they aymed at, was that the Pastors might be expelled, that so they might succeede them. They teach <sup>k</sup> (faith *Zwinglius*) that such can- <sup>k</sup> *Zwinglius in*  
not preach the Gospell sincerely, which haue benifices: but <sup>l</sup> *Ecclesiast.*  
their hope is to haue the true Pastors expelled, that they may succeede in their places: and yet they publikely protest, that they seeke for no losse.

## The Englishman.

There were a thousand of our Ministers that exhib-  
ited a supplication to the Kinges Majestie, and therein  
traued, that double benificed men shold not be suffered  
to hold, some two, some three benifices with cure.

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This their Petition I greatly misliked not: for I am not ignorant, how that it was decreed by the auncient Fathers assembled at the Councell of Chalcedon, that noe man should bee ordayne Minister of two severall Churches, in two severall places. I will giue you their <sup>a Con. chalced</sup> wordes: <sup>con. 10.</sup> Let no man be ordained Minister of two severall Churches, in two severall Cities: but let him remaine in that, vnto which he was first called. And if for vaine glorie he shall afterwards goo to a greater Congregation, let him immediately be recalled to his first charge, & in that onely exercise his Ministerie. But if one be called to an other charge, let him simply giue ouer the former, and hane no interest in the same.

That which I misliked, was the *Anabaptistical* intent of some of them, who ( to my knowledge ) set their hands to the said Supplication. I am in good hope ( said one of them ) that double and triple bewised men shall now by our meanes be remooued, and that others of our fellowe-Ministers ( he meant his factious fellowes ) shall succeede them. But to leaue this particular, did they not seeke to take away their good name, as well as their liuinges?

The 28. se-  
blance.

*The Germanie.*  
YEs, they cried out against our Ministers in Germanie, and said, that they did not themselves those shinges, which they taught unto others.

<sup>b</sup> See their Po-  
tition to the  
King.

*The Englishman.*  
So doe our factious Ministers likewise beare the world in hand, that all Ministers besides themselues, <sup>b</sup> does seekes onely their owne quiet, profit and credit in the world. But what was the cause I pray you, that your *Anabaptists* did thus revile, back-bite, and flauder your Ministers?

*The Germanie.*  
Surely, it was onely because they opposed themselues against them, and their factious proceedinges. And this

this made *Zuinglius* (being to enter the lists against them) to say thus: <sup>a</sup> *Scio quibus conuictis et quantis furoribus illorum hic me exponam: I knowe to what reproaches and to how great rages of theirs I make my selfe subiect.* And againe: *Although they maruelously flaunder vs, and dayly with new clamours reuile and backe-bite vs, yet will I never leaue off the defence of the truth, before their conuicti  
oy be made knowne to all men.*

<sup>a</sup> *Zuinglius ad Baptism.*

## The Englishman.

The selfe same cause mooued our Sectaries also to reuile, backe-bite, and flaunder our Ministers. I will not name the flaunderous reports, the vnchristian taunts and contumelies that *Martin Mar-prelate*, the *Displayer of men in their colours*, Doctor *Somes Painter*, and other blacke-mouthed *Puritanes*, haue laden the faithfull Seruants of God with. Take a view onely of *T. C.* his Bookes, and you shall finde that hee vttereth almost nothing else, but speeches of disdayne and reproach. The especiall grace hee had in writing, was in bitter inuictiues against a Reuerend man, whome hee ought to haue reuereced.

How often doth he report *Master Doctor* in one book, in contempt eyther of the degree, or of the person? 370. times is the least. And for this very cause doth the said learned <sup>b</sup> *Doctor* compare the *Puritanes* to your *Anabaptists*. His wordes are these: *Those that be in the Ec-<sup>c</sup> face to the cleiaſtſtall eſtate ( and deſirous to keepe the peace of the Church ) haue ſo admouſt, that they be not diſcouraſed from doing their diuines, becauſe of the flaunderous reports, & vnchristian taunts & contumelies, that our unquiet bretheren laide them with: knowing that it hath been the vſuall practice of all Sectaries and eſpecially of the Anabaptiſts.* But to proceed, to what end did they thus flaunder them?

<sup>b</sup> *In his firſt reply.*  
<sup>c</sup> *Doctor Whit-  
giff in his pre-  
Reader.*

The 30. se-  
blance.

• Zuinglius in  
Ecclesiast.

The Germaine.

**T**Heir end and porpose in flaunding and reviling of their bretheren, was (as Zwinglius testifieth) to winne credit unto them selues, and to discredit those that set them selues against them.

The Englishman.

At the selfe same marke haue our rayling Sectaries aymed. But tell me, why did your Sectaries seeke to winne credit vnto them selues?

The 31. se-  
blance.

• Bulling.  
Ad-  
uers. Anabapt

The Germaine.

**W**hy? Surely, because (as <sup>b</sup> Bullinger recordeth) they attributed much vnto themselves, and pleased themselves verie well: but other men they condemned, and therfore their mindes were full of pride, and contempt.

The Englishman.

Your Anabaptists come not neere our Sectaries in Pride and contempt: for euerie young vpstart doth think himselfe to bee farre wiser, then the grauest man in the land.

<sup>c</sup> When they  
conferred <sup>a</sup>  
about the Peti-  
tion to the  
Kinges  
Majest. <sup>d</sup>  
<sup>a</sup> Pares cum-  
paribus facili-  
tate congregan-  
tur.

They did not long <sup>c</sup> since, single themselves from their fellowe labourers in the Countrey, and thought them not worthy to be acquainted with their enterpris. None (forsooth) but such as were of their <sup>d</sup> owne humor were called to their assemblies, or rather conuicties. But what do I mention their contempt of their fellow Parishpriestes? They are so full of seditious singularitic, and ouer-weening contempt, as that they contemne the reverend Fathers of our Church, and grudge that Bishops are allowed to be of the vpper house of Parliament. The

<sup>e</sup>Humble mo-  
tion, Page. 52. of the Bishops there might be present in the Parliament-  
house, some wise (they account Bishops fooles) and grane  
Ministers of especiall gifts and learning, sorted out of all  
the land &c.

The

The 32. se-  
Y Ea, but our *Anabaptists* were so arrogant, as that they blance.  
bragged, that they would defend their caule, not one-  
ly with words, but with the shedding of their bloud also.

*The Englishman.*

So haue our Sectaries too. *Certaine of the thinges* (say  
they) *which we stand vpon, are such, as that if every baire* <sup>a</sup> *T.C. Reply*  
*of our head were a lse, we ought to afford them for the de-* <sup>b</sup> *page. 5. set.*  
*fence of them.* <sup>c</sup> *vit.*

*The Germaine.*

Your Sectaries (I see) were verie audacious; but yet  
ours did farre surpasse them.

*The Englishman.*

Wherin I pray you?

*The Germaine.*

The 33. se-  
A Great number of ours assembled themselves toge-  
ther, and set downe (as <sup>b</sup> *Steidan* witneseth) certaine <sup>b</sup> *Steidan L. 6.*  
thinges which they required the Princes and Magistrates  
of the Prouinces of *Germanie* to reforme. Did your Secta-  
ries ever attempt the like? <sup>c</sup> *5.*

*The Englishman.*

Yes, to the number of more then a thousand of our  
Ministers, all groaning as vnder a common burden of  
humane rites and ceremonies, did not long since humble  
themselves at his Majesties feet, to be eased and relieved in  
this behalfe: and set downe likewise (as your *Anabaptists*  
did) certaine points, which they required his Majestie  
to reforme. But to proceed in order, did any of your Mi-  
nisters joyne with your *Anabaptists* that were before con-  
formable to the orders of your Church?

*The Germaine.*

The 34. se-  
Y Es, it hapned, that one *Bernard Rotman* (who be-  
fore had preached against them) <sup>c</sup> fell away from the <sup>c</sup> *Steidan*  
with *L. 10.*

# The Picture of a Puritane.

truth, and began to shew himselfe fauourer of their opinions: which thing gaue so great encouragement vnto them, as that they challenged the sound Preachers to disputation.

## The Englishman.

<sup>a</sup> In their petition to the King.

It hapened also amongst vs, that diuers Ministers, who (as they <sup>a</sup> themselues haue confessed) had subscribed to the orders of our Church, fell away from their former loue, and liking therof, and joyned with the Puritane-faction. But you tell mee, that your *Anabaptists* did challenge your Preachers to dispute with them: was there any publique disputation gaunted them?

The 35. se-  
blance.

**N**O, and for this cause they greatly complayned and cryed our, that the truth was oppressed: that innocent and Godly men which would haue had all things reformed according to the word of God, could not be heard nor haue libertie to speake: and that Maister Zwinglius stopped their mouthes, and defended his cause, not by the word of God, but by the authoritie of the Magistrate.

<sup>b</sup> See their  
Book intituled  
the State of  
the Church of  
England.  
Page. 38.

**The Englishman.**  
<sup>b</sup> Sodoe our Sectaries likewise crye out, that the Clincke, the Gate-bouſe, the White-lyon, and the Fleet, haue beene our onely arguments, wherby wee haue prooued our cause these many yeares. But I pray you did your Ministers conferre with your *Anabaptists*? did they vſe no meaneſ to reclaime them?

## The Germanine.

Yes, although there was no publique disputation gaunted them, yet did they conferre with them from time to time, therby to reclaime them from their errors.

**The Englishman.**  
I pray you what kinde of arguments vſed they?

**The Ger.**

*The Germaine.*

and Truly, instead of sound and substantiall arguments, they vised sophisticall fallacie.

*The Englishman.*

I doe thinke that your *Anabaptists* doe not come neare our *Puritanes* in this point.

*The Germaine.*

To Why doe you not thinke it ?

*The Englishman.*

Because our *Puritanes* doe thinke, that they haue Logicke enough, when they haue read and conned ouer *Ramus* his Logicke : and so consequently, they often vise fallacie, before euer they be aware. They cannot (forsooth) endure to read *Aristotles* golden Booke de *so- phisticis Elanchis*.

*The Germaine.*

What ? are some of your Students trained vp in *Peter Ramus* ?

*The Englishman.*

Yes, as it was the wisdome of the King of Babylon, to take young Children of *Israell*, whome hee might teach the learning and tongue of *Chaldeas* rather then their olde men : so it is the wisdome of some Ramisticall Tutors, to season our greene vessels with this liquor of *Puritanisme*, that they may keepe the taste thereof while life remaneth. But not to interrupt your Speech, what fallacie vised they ?

*The Germaine.*

They visually reasoned *ab eo quod est secundum quid*, *blance*, *ad id quod est simpliciter*.

*The Englishman.*

I must intreate you to expresse your minde more plainly, that I may vnderstand your meaning.

*The Ger-*

36. sc-

## The Germaine.

My meaning is this, they vsually reasoned after this  
 a Side Bulling, manner: <sup>a</sup> Such and such thinges were not in the Apostles  
 aduers, ana- <sup>b</sup> dayes: therfore they ought not to be in these dayes.  
 bap. fol. 9. <sup>c</sup>

## The Englishman.

<sup>b</sup> Admon. I. Page. 105

<sup>c</sup> Anst. de so- phist. cit. E- lench. Lib. 1. cap. 5.

<sup>d</sup> This fallacie hath been the originall and Wel-spring  
 of many both olde and new schisimes: of olde, as of them  
 that called themselves *Apostolicos*, and of the *Aerians*: of  
 new, as of the *Anabaptists*, *Brownists*, *Puritanes*, and o-  
 thers. To insit ondy in the Puritanes, *we must* (say <sup>b</sup> they)  
*haue Surplesses devised by Pope Ardian: Interrogatories*  
*ministred to the Infant: God-fathers and God-mothers*  
*brought in by Higinus: holy Fonts inuented by pope Pius:*  
*croſſing & ſuch like pieces of popery, whiche the Church of*  
*God in the Apostles time never knewe: and therfore they*  
*are not to be uſed.*

The 37. ſe-  
 blance.

## The Germaine.

<sup>d</sup> O Vr<sup>e</sup> *Anabaptists* uſed an other erronious kinde of  
 reasoning, which *Aristotle* calleth *To tñ arche*  
*aiteifthai*: which is, when a man frameth vnto himſelfe  
 certaine principles of his owne deuizing; grounded ney-  
 ther vpon authoritie, neyther yet vpon ſubſtantiall rea-  
 ſon, and then vpon the ſame will conclude his purpose.

## The Englishman.

This fallacie hath alſo been the foundation of many  
 both olde and new schisimes: of olde, as of the *Aerians*,  
 who forſooke the Church, because therein were ſome  
 thinges uſed, which Heretickes had abuſed: of new, as  
 of the *Anabaptists*, *Brownists*, *Puritanes* and others.

To insit againe in the *Puritanes* onely, they commit  
 this fallacie in uſing theſe two falſe Principles: the one,  
 when they ſay that to be inuented by the late Popes,  
 which was not inuented by them: the other, when they  
 ſay, that nothing may be uſed in the Church of Christ,  
 which is uſed in the Church of Rome.

To

To begin with the first, they commit this fallacie, when they say, that the *Surplice* was denied by Pope *Adrian*: for the Godly Fathers of the Church, in the purest estate thereof, haue left it in writing, how that the Ministers in their times did vsually put on white garments, in the execution of diuine Service, and in the celebration of the blessed Sacraments. For prooife heereof, I refere you to Saint <sup>a</sup> *Chrisostome*, to Saint <sup>b</sup> *Jerome*, and to the <sup>c</sup> *Council of Carthage*, at which were present, two hundred and fourteene Bishops.

But what do I mention these times? it was vsed in the very dayes of the Apostles, as is aparant by the testimonie of *Hegeſippus*, who (as Saint <sup>4</sup> Jerome saith) lived neare the Apostles time. His testimony is this: \* when James, who was ſir-named *Iustus*, went into the Temple, he was <sup>5</sup> appareled with a linnen, not with wollen vesture.

Againe, they commit this fallacie, when they say, that God-fathers & God-mothers were brought in by Higinus: for they were in <sup>8</sup> Dyonis. Areopagita his time, who liued in the time of the Apostles; & they haue continued in all pure times since, as appeareth by sundry learned <sup>9</sup> writers.

They do also commit this fallacie, when they say, *that* crossing in Baptisme is a piece of Popery: for it was vied in the Church of God, within the compasse of three hundred yeares after Christ: which was long before the Mysterie of iniquitie bid begin to worke: and hath beene vied in the Church of God euer since.

For the justifying of what I haue said, I referre you to the writings of <sup>1</sup> Tertullian, <sup>2</sup> Iustine Martyr, <sup>3</sup> Cyprian,

G

1120. ad 1c-  
furrectione carnis, chrysoft. in *Psf.* 14. o Cyprian 66. 1. p. 97. 6. August. epist. ad Bo-  
nifacium et lib. de Recit. Catholica conuersationis. I. sider. de officijs eccl. saec.  
1 Tertull. de corona militis 66. 3. aduersus Marc. 01. 1 Iustin. Martyr ad Or-  
thodox quæst. 1. 18. 1 cyprian. epist. 36. ad Thibaritac. et in lib. de  
unitate Ecclesie.

<sup>m</sup> Orig. serm. <sup>n</sup> Origen, <sup>o</sup> Gregorius Nizzen, <sup>p</sup> Basil, <sup>q</sup> Ambrose, <sup>r</sup> Jerom, <sup>s</sup> in diversis, <sup>t</sup> Rabanus & <sup>u</sup> Conlart. But what do I cite these Fathers? <sup>v</sup> in psal. 38.8. b. <sup>w</sup> Dionysius Areopagita, who lived in the Apostles time, <sup>x</sup> maketh mention of the cross in Baptism.

The Petitioners also committed this fallacie, when they tolde his Majestic that " the restraint of Marriage is a Popish Cannon : for it is a Cannon of an auncient Province, which was confirmed in the sixt generall Synode held in Trullo.

But to come to their second Principle, they do (I say) commit the fore-named fallacie, in vsing a second false Principle, viz: when they teach, that we may not use that in our institution. our Church, which is vled in the Church of Rome. How false this their Principle is, I appeale to <sup>a</sup> Calvin & <sup>b</sup> Iusius, <sup>a</sup> Peter Martyr, <sup>b</sup> Gualther, and all other writers of note:

4. *de institutis clericorum*, cap. 5. *Goulat in cyprianum*.  
5. *Dyonis. Aret. opac. de eccl. siast. Hierarch. cap. de baptis-*  
Yea, one of their owne principle writers ouer-throweth this their common Principle. These are his expresse words: *If amongst the filth of their herisies, there may be found any good thing (as it were a graine of good corne in a great deale of darnell) that we willingly receive, nor as theirs, but as the Iewes did the holy Arke from the Philistines, whereof they were uniusit owners. For herein it is*

ignis, whereof they were their owners. For herein is  
u se their p. true that is said: the Sheepe must not lay downe her fell, be-  
tisian to the cause she feareth the Wolfe cloathed with it. Then, it may come  
King. to passe, that the Synagogue of Sathan, may have some one  
x Synod. 120- thing at some time with more conuenience then the true and  
dicens can. 52. Catholike Church of Christ. Such was the ceremonie of  
y Caluinus Exod. cap. 23. pouring water once onely upon the Chilid in Baptisme used  
Exod. cap. 23. with vs, and in the most reformed Churches: which in some  
Gers. 24. age was used by those of the Eunomion heresie.

Academ. Loe heere, I haue wounded their Goliah with his owne  
\* Peter Martir in an Epistle sword. Let ys goe on.  
to Hooper.  
b Guathere  
to N. and M. in his Epistles  
c T.C. in his Epistles prefixed before his second Book.

## The Germaine.

**T**He Anabaptists vied a third fallacie, which Aristotle calleth *to para (so) to me aition, os aition tis henai*, that is, <sup>a</sup> *anit, de so-*  
*the taking of that for the cause of a thing, which is not the cause.* For they reasoned (as both <sup>b</sup> *Bullinger & Zwingli* doth report) on this manner: *your Ministers cannot teach truly, because they haue great issings.*

The 38<sup>se</sup>-  
blance.

*Lsb. 1. cap. 5.*  
<sup>b</sup> *Bulling. Ad-*  
<sup>c</sup> *uerf. Anabap-*  
<sup>c</sup> *Zuingius in*  
*Ecclesiast.*

## The Englishman.

Our Puritanes haue committed the same fault in sundry places of their writings: as namely, when they cōdemne Surplesses and other particulars, because ( as they say ) <sup>d</sup> *Admon.*  
*they worke discord, and do binder the preaching of the Gos-*  
<sup>e</sup> *pell, when as the apparell is not the cause therof; but it is*  
*pag. 241. sect. 2.*  
*the sinister affection, the contentious minde, the peruerse*  
*and the rebellious naire of man.*

Againe, they vse this fallacie, whē they say that <sup>e</sup> *Admon.*  
*Ministers do now run, and ride for benefices, and by unlawfull suites*  
<sup>f</sup> *pag. 42. sect. 2.*  
*and buying, preuent other suuters, because the congregation*  
<sup>g</sup> *bath not authoritie to call Ministers:* For it is not the fault of the calling, but of the man.

And againe, the Booke of ordring of Ministers and Deacons set forth by this Church of England, requireth, that whosoeuer isto be admitted into the ministry, should be so tryed both for learning and life, as Saint *Paul* requireth <sup>h</sup> *Timoth. 3. and Titus 1.* Now the <sup>i</sup> *Puritanes do* <sup>j</sup> *Admō. pagi*  
*ascribe the neglect of this dutie to the rule appointed, as if*  
<sup>k</sup> *16. sect. 1.*  
*wee should call the Law euill, because some Lawyers in*  
*their office doe sworne from it.*

T. C. also played the Sophister, when hee condemned <sup>l</sup> *T. C. reply.*  
our prescript forme of seruice or Liturgie, because ( as he <sup>m</sup> *page. 104.*  
said ) *it maintayneth an unpreaching, an vnlearned, and vn-*  
*learned ministerie, for it is not the prescript forme of seruice*  
*that maintayneth vnlearned Ministers, noe more then it*  
*is the word of God that engendreth heresies.*

But what other fallacie committed your <sup>n</sup> *Anabaptists?*

The 39. sc-  
blance.

\* Aristotle's  
Sophistic e-  
lenches, lib. I.  
cap. 5.

*The Germanine.*

They committed (as you may read in our *Germanine* writers) an other faulte in reasoning, which Aristotle calleth *sophisma parata epomenon*, that is, when eyther there is an erroneous consequence, or els none at all. They did licentiously wring, or wrest the Scriptures to serue their owne tyme, and quoted many place, of Scripture, from which they could inferre nothing by necessarie consequence.

*The Englishman.*

It hath been the tricke of Heretickes & Schismatikes in all ages, to fill the margents of their Bookes full of places of Scripture, that by this means they might the more easily deceave the simple people, and make them thinke their whole Bookes to be Scripture and nothing els but Scripture; wh: n as in deed they wrung from the Scripture that since, which the wordes themselues would not beare.

To inflist onely in our owne Schismatikes, they neyther care for *maiour*, *minor*, nor conclusion, so they laye something. Take a view of their margents, & you shall see how vainely they haue painted them with shamefull abusing of the Scriptures.

To prooue that ministring of interrogatories to Infants is a *mocking of God*, and a *foolish toy*, they quote, *Galat. v. 6. 7. Be not ye deceived: God is not mocked: for whatsoeuer a man soweth, that shall he reape.*

\* Admonition  
1. page, 192.  
Sc. 2

*Ibidem.*

To prooue that it is not in the God-fathers & God-mothers, to performe that which they promise, they quote *Rom. 7. 15. I allowe not that which I doe: for what I would, that I doe not: but what I hate that doe I. And verse 18. for I knowe, that in mee, that is in my flesh, dwelleth no good thing: for so will is present with mee: but I finde no meanes to performe that which is good. And ver. 21. I find*

*then*

then by the Lawe, that when I would doe good, evill is present with me.

To prooue that wee should not receive the Communion kneeling, <sup>20. 10. 5.</sup> they quote, Exod. 20. 5. Thou shalt not <sup>Admon. pag. 182. sect. 1.</sup> bowe downe to them nor worshipe them.

To prooue that Ministers are not tyed to any forme of Prayer inuented by man, <sup>b</sup> they quote, 1. Timo. 1. 2. unto <sup>Admon. pag. 77. sect. 3.</sup> Timothy my naturall Sonne in the faith, grace, mercy, and peace from God our Father and Christ Iesus our Lord.

To prooue that Arch-bishops &c. and their Offices came out of the Popes shopp, <sup>c</sup> they quote, Luke 16. 25. But Abraham said, Sonne remember that thou in thy life time receivedst thy pleasures, and likewise Lazarus <sup>Admon. pag. 209.</sup> paines: now therefore is hee comforted and thou art tormented.

To prooue that there ought to be an equality of Ministers <sup>d</sup> they quote in their Margent, 2. Cor. 10. 7. <sup>Admon. 1. page. 124. sect. 1.</sup> Looke yee on thinges after the appearance: If any trust in himselfe, that he is Christes, let him consider this againe of himselfe that as he is Christes, even so are we Christes.

To prooue that Ministers should not weare Cappes, Gownes, &c. but that they should bee knowne by their voice, learning and Doctrine, <sup>e</sup> they quote, Math. 26. <sup>Admon. 1. 48.</sup> Now hee that betrayed him, had giuen them a token, <sup>page. 53. sect. 6.</sup> saying: whosoeuer I shall kisse, that is hee, lay holde on him. And verie 73. They that stooode by said unto Peter, surely thou art also one of the: for evens thy speech bewrayeth thee.

To prooue that tyrannous Lordshipe, (as it pleaseth them to call it) cannot stand with Christes King-dome, <sup>f</sup> they quote, Math. 15. 23. But hee answered her not in the proword. Then came to him his Disciples, and besought him <sup>in the face of the Admonition.</sup> saying: send her away, for shee cryeth after vs. And Luke 16. 15. Then he sayd unto them, ye are they which infestise your selues before men, but God knoweth your hearts.

To prooue that every congregation had their Deacons

<sup>a</sup> Admon. pag. cont.<sup>b</sup> they quote John 13. 27. <sup>c</sup> And after the soppe, Sa-  
 114. sect. 2. than entred into him. Then said Iesus unto him, That thou  
 doest, doe quickly.

<sup>b</sup> Admon. pag.  
 216. sect. 1. To prooue that ciuill offices, joyned to the Ecclesiasti-  
 call, are against the word of God, <sup>b</sup> they quote. Luke.  
 9. 60. 61. And Iesus said vnto him, let the dead bury  
 the dead &c. And 1. Timoth. 6. 11. But thou O man  
 of God, flee these thinges, and followe after righteousness,  
 Godliness, faith, loue, patience and meeknesse.

<sup>c</sup> T. C. page  
 41. sect. 1. To prooue that no ceremonie, order, discipline, or  
 kinde of gouernement may bee in the Church of God, which the Scripture hath not in particular set downe,  
 T. C. <sup>c</sup> quoteth 1. Cor. 10. 31. Whether ye eat or drinke, or  
 whatsoever ye doe, doe all to the glory of God. with these  
& a thousand such like places, are their Margents pestred.

Now reduce every one of these into a Syllogisticall  
 forme, and you shall see many a rediculous sequelle.

### The Germane.

I see alreadid how ridiculous they are.

### The Englishman.

Well then, proceed to another matter.

### The 40. sc- blance.

<sup>d</sup> Aristotle. So.  
<sup>e</sup> Arist. de. 30.  
 lib. I. cap. 5.

### The Germane.

<sup>f</sup> Vr Anabaptists vsed an other fallacie, which Aristotle calleth *agnoian ton elegchou*: which is compift. Elench. mitted, when eyther the state of the question is changed,  
 or when the aduersarie, in oppofing, doth violate the lawe  
 of oposition, and disputeth not *ad idem*. To make this  
 plaine, Zwinglius tooke vpon him to defend, that some  
 externall thinges, may be brought into the Church, which  
 are not exprefſed in the Scriptures; and they replied, as  
 if he had ſaid, that ſome thinges necessary to ſaluation,  
 might haue been brought into the Church, which are not  
 in the Scriptures. For they alledged, Mat. 15. 19. To  
 which

which reply of theirs, Zwinglius thus answereth: I speake <sup>de Baptismo.</sup> Zwinglius  
not as you say me to speake, I speake onely of externall and in-  
different thinges, wherof there be many which are neyther  
commanded nor forbiddē by any expresse word of God &c.  
and againe: for this that we speake of, is not necessarie unto  
saluacion, but it is externall &c. A brie夫 tracte of  
The Englishman.

<sup>b</sup> T.C. objected vnto the late Arch-bishope the <sup>b</sup> T.C. pag. 79.  
selfe same text for the selfe same purpose: to which ob-  
jection of his, the fore-named reverend man answereth  
with *Zunelius*. *q.v.* *See also A. 3. 1. 2. 1. 3. 1. 4. 1. 5. 1. 6. 1. 7. 1. 8. 1.*

The admonitors also to prouie that those things Admon. pag.  
only are to be placed in Gods Church, which God him- 30. fol. 2.  
selfe in his word commaundeth, du quote, *Deut. 4. 2.* *To*  
*shall put nothing to the word which I command you, &c.*  
*And Deut. 12. 32. Whatsoever I commaund you, take*  
*heed ye doe it: thou shalt put nothing thereto.*

Thus you see, that wheras we defend that matters of order, governement and Discipline &c. may bee vsed in the Church, though they be not laide downe in the Scriptures : they aleadge places against vs, which onely prooue that we must not, in matters of saluation adde any thing, which may not bee gathered from the sacred Scriptures. But what other false arguments vsed they ?

They drewe arguments from the authoritie of the Scripture negatiuely: for which cause <sup>4</sup> Zuinglius thus reproothe them: You can finde no hole to escape at: for you foolishly reason negatiuely &c. And againe, you make the negative onely your foundation. <sup>4</sup> Zuinglius is blencho. <sup>5</sup> At Rimon.

divino Gales argumentum affirmat & negative Kec-  
krem, lib. 3. System. logic. cap. 16.

affirmatively and negatively; but this maxime of his must be thus limited: *tenet in rebus substantialibus, non in accidentibus*, that is, an argument drawne from the authority of the Scriptures, in reasoning about things substantiall, or matters of saluation and damnation, holdeth both affirmatively and negatively: as for example, *God hath not layd downe this or that thing in scripture, as a matter of saluation*: therfore it is noe a matter of saluation. But an argument drawne from the authority of the Scriptures negatively, in reasoning about thinges accidentall or ceremoniali, is of noe force. And yet our Sectaries haue commonly vised this kind of reasoning: for which cause our late <sup>a</sup> reverend Arch-bishop compared them to your *Anabaptists*. But to leaue this particular, what other sophistrie vised your *Anabaptists*?

<sup>a</sup> In his defense of the answers to the Admon. page 590. 591.

#### *The Germane.*

What other? Truely, they immitated the Deuill that graund Sophister.

#### *The Englishman.*

The Deuill? Wherin I pray you?

#### *The Germane.*

When the Deuill had taken vp Christ into the holy Cittie, and had set him on a pinnacle of the Temple, he began to dispute with him, saying: <sup>b</sup> If thou be the sonne of God, cast thy selfe downe: for it is written, that he will give his Angels charge over thee, and with their hands they shal lift thee up, least at any time thou shouldest dash thy foote against a stone.

<sup>b</sup> Math. 4:5.

Loe, heere the Deuill tooke vpon him to prooue, that Christ could not possibly breake his neck, though hee should throw himselfe head-long from the pinnacle of the Temple. The place which he alledged for the prooue ther-

of

of, is that place of the Psalme, *He shall give his Angels Psal.91.11 charge over thee to keepe thee in all thy waies*; that is, so long as thou keepest thy selfe within the waies of thy calling, so long shall my Angels preserue thee.

Now compare these two places together, and you shal see, that the Deuill quoted the Scriptures very Sophisti-  
cally and subtilly: alleadging only so much as serued  
for his turne, and leaving out that which made against  
him, *viz: to keepe thee in all thy waies*.

*The Englishman.*

And did your *Anabaptists* the like?

*The Germane.*

YEs, as appeareth by this speech of <sup>b</sup> *Zuinglius*: *They blance.*  
*They haue nothing else in their mouthes, but onely this: docete <sup>b</sup> Zuinglius de-  
et baptizare, teach and baptize. Behold (say they) the com-  
mandement of Christ. In the meane time they doe not marke,*  
*nay indeede they will not marke, that the same thing which*  
*they so much crye uppon, doctrine, is afterward also set after,*  
*when as he saith, docentes eos seruare. &c. And againe:*  
*we haue the word of God more cleer & plaine then yours,*  
*which is, teaching you to obserue all thinges which I haue  
commaunded you, and these words are put after and not be-  
fore Baptisme.*

*The 42.56-*

*Baptisme.*

*The Englishman.*

Our Admonitors vseth the same Diabolical Sophist-  
rye, for to prooue that there ought to bee a paricie of Mi-  
nisters, <sup>c</sup> they doe quote 2. Cor. 10.7. but they con-  
ceale the words immediately following, which bee these: <sup>c</sup> *Act. 5. page  
124. sect. 1.*  
*For though I should boast somewhath more of our autho-  
ritie &c. I shoulde haue no share. Out of these wordes,*  
*which they in their quotation doe leauue out, Maister Cal-  
vin gathereth the quite contrary. <sup>d</sup> It was for modeſtye <sup>d</sup> *Calvin in  
(saith hee) that he ioyned himſelfe to their number, whome Cor.10.7.*  
*he did farre excell: and yet hee would not be ſo modeſt, but**

H

that

that he would keepe his authoritie safe: therefore he addeth that he spak less then of right he might haue done. For he was not of the common sorte of Ministers, but one of the chiefe among the Apostles: and therefore bee saith, if I boast more, I neede not be abhained, for I haue a good cause. And againe: although the selfe same office bee common to all the Ministers of the word, yet there be degrees of honour.

But what other false quotations of theirs haue you observed?

The 43. scē-  
blance.

<sup>a</sup> Calvin, ad-  
uers. Anabapt.

**O**vr Anabaptists, for the establishing of their kinde of discipline by excommunication, quoted Mat. 18. 15, for which cause Maister Calvin reprooueth them, saying: <sup>b</sup> but they are againe deceived, in that they consider not, that the Lord speaketh in that place of secret faults: for as for those which are manifest, and give unto the people cause of offence, they are to bee corrected by other meanes then by secret admonitions.

The Germaine.

<sup>b</sup> In his defence T.C. for alleadging the selfe same place, to the establishing of his pretended holy discipline. <sup>b</sup> Where haue you to the Admo-  
nition. page. learned (saith he) that Christ in the 18. of Mathew, dooth appoint any generall rule for publique offences, such as neg-  
ligence and contempt infrequenting publique prayers, and bearing the word of God is? the verie wordes of Christ, If thy Brother trespass against thee, &c. Do teach that he meaneth not thereof open and knowne, but of secret and particular sinnes, &c. To conclude, thus in every page of their Bookes alleadge they the Scriptures; not consideringe that diuine Axiome, which a late <sup>c</sup> Logitian hath gathered out of the auncient Fathers, viz: *Testimonium Dei alieno sensu acceptum nullam in probando vim habet.*  
But what other manner of reasoning vied they?

<sup>c</sup> Keckerman.  
in lib. 3. Sylle.  
logica. cap. 16.

The Ger-

The Germaine.

They did also vñually reason (as <sup>a</sup> Zwinglius recordeth) *a facto ad ius et a non facto ad non ius.*

The 44. sc-  
blance.

<sup>a</sup> Zwinglius in  
Elencho con-  
tra Catabapt.

The Englishman.

Our Sectaries vse the selfe same vñious and Anabaptisticall kinde of reasoning : for if you conferre or dispute with them, eyther about our Discipline, or about the ceremonies vñed in our Church, they will immediately reason thus :

<sup>b</sup> This or that Discipline is vñed in reformed Churches, <sup>b</sup> Argum. a  
beyond the Seas : ergo we must vse the same. <sup>facto ad ius.</sup>

<sup>c</sup> Or thus : this or that ceremonie is not vñed in the church <sup>c</sup> Argum. a  
of Geneva : ergo we must not vse it. <sup>non facto ad</sup>  
<sup>now ius.</sup>

This kinde of reasoning the Admonitors vñed in their preface to the Admonition : and it is also now adaiers vñed of their Proselytes and followers, who like of nothing well but of that which cõmeth from Geneva : I will therefore send them to Geneva for an answere. <sup>d</sup> We of Geneva <sup>d</sup> Beza contra  
(saith a learned man of the church, speaking of this church Sartau page  
of England) doe not prescribe to any Church to followe our <sup>127.</sup>  
peculiar example, like unto ignorant men, who thinke nothing well, but that which they doe themselves.

But to leaue this their Sophistrie, did not your Anabaptists yelde to the truth, when they heard it demōstrated vnto them, and these their sophisimes confuted ?

The Germaine.

NO, they were (as <sup>a</sup> Bullinger reporteth) stubborne and wilfull, and would not recant, though they were <sup>a</sup> Bullinger, ad-  
conquisted by disputation. <sup>uers. Anabap.</sup>

The 45. sc-  
blance.

<sup>a</sup> Bullinger, ad-  
uers. Anabap.  
fol. 78. ff

The Englishman.

Our gracious Soueraigne was at his first entrie into this <sup>244.</sup>  
Realme, <sup>t</sup> entertained & importuned with informations of <sup>t</sup> See the Pro-  
sundrie ministers, cõplaining of the errors, and imperfectedions <sup>clamation for</sup>  
of the church heere, as wel in matters of Doctrine as of Discipline, <sup>the authority.</sup>

cipline. And because the importunity of the complainers was great, their affirmations vehement, and the zeale where-with the same did seeme to be accompanied, very specious: His Highnes caused a conference to bee had at his Honor of Hampton Court, in the month of Januari last: where before his Majestie and his priuie Counsell were assembled, many of the greatest Bishops and Prelates, and many other learned men, as well of those that were conformable to the state of the Church establisched, as of those which dissented.

The sucesse of this conference was such, as happeneth to many other thinges, which moone great expectation before

<sup>a</sup> Parturient they be entred into, but in their <sup>a</sup> issue produce small effects.

<sup>mones, nascetur ridiculus mus.</sup> For his Highnesse and his Honorable priuie Counsell

found mighty and vehement informations supported with so weake and slender proffes, as it appeared vnto his Royall Majestie & his Honorable priuie Counsell, that there was no cause why any change shold bee at all in that which was moste impugned, the Booke of Common prayer, containing the forme of the publique seruice of God heire establisched, neyther in the Doctrine, which appeared to be sincere, nor in the formes and rites which were instifted out of the practise of the primitive Church.

All which notwithstanding, there are yet some amongt vs, who continue still in their forwardnesse and waywardnes; of whome wee may say, as Saint Austin did of Cecilian & his confederates. <sup>b</sup> Noluerunt veritati concedere ne vici quidem. And thus you see that our Sectaries doe resemble your Anabaptists in obstinacie.

The 46. sc-  
balance.

<sup>c</sup> Vide Bulling  
aduers. Ana-  
bap. fol. 78.  
224.

The Germaine.

YEa, but our Anabaptists changed sower into sweete, evill into good, vice into vertue. They did (Imeane) <sup>c</sup> call their stubbornesse and wilfulnesse by the name of constancie.

The Englishman.

The Deuill that hath euery taught Harlots to cloath them.

them-selues like honest Matrons, and vices to disguise them-selues vnder the habite of vertues, hath also taught our obstinate Sectaries, to call their obstinacie by the name of constancie.

They will not recant (forsooth) <sup>3</sup> least their followers <sup>4</sup> These are should binke them to be inconstant.

They are now ashamed to subscribe to the Orders, Rites and Ceremonies of our Church, because they haue ever hitherto constantly withstood them.

But to these may we firdly say, as S. Austen said to the like in his time: <sup>5</sup> *Est confusio adducens peccatum, et est confusio adducens gratiam & gloriam. Confusio adducit peccata-<sup>6</sup> Augusti. Epist. tum cum erubescit quisque, mutare sententiam, non aut inconstans putetur, aut diserrasse seipso iudice teneatur. Confusio autem adducit gratiam et gloriam, cum erubescit quisque de proprietate iniquitate, et panitendo in melius comutatur. Quid ergo ad hoc dubitas tentre quod sentis, nisi quia ad it quod non sentis, vel aliquando sensisse confunderis, & dum erubescis corrigere errorem, non erubescis permanere in errore, quod utique potius erubescendum fuit?*

The Germaine.

Your Sectaries did (as it seemeth by your late speeches) lately impugne your Booke of Common prayer: I will therefore now in the next place (taking occasion hereby) speake of prayer.

The Englishman.

What? did they impugne your prescript forme of prayer too?

The Germaine.

YEs, as ye may read in <sup>7</sup> *Gastius*, and in other of our Germain-writers.

The Englishman.

So doe our Sectaries also impugne our prescript forme of prayers: for they complaine and crye out, that they <sup>8</sup> are tyed to a forme of prayers innuencied by man.

The 47. se-

blance.

<sup>7</sup> *Gastius de error. Catap.*

The 48. sc-  
blance.

*The Germaine.* Although our Se<sup>t</sup>aries disliked our prescript forme of praier, yet they disliked not other forme of pray-  
ers, which they had framed to them selues.

*The Englishman.*

\* See the Pro-  
clamation for  
the authoriz-  
ement of an An-  
fornistrie,

No more doe our Se<sup>t</sup>aries : for albeit they dislike our forme of publique seruice, yet they v<sup>e</sup>sed (and that since his Majesties entrie into the Realme) certainte forme of the publique seruice of God not heret<sup>e</sup> allowed.

*The Germaine.*

¶ Concil. Car.  
thamus.  
cam. 23.

What a bolde attempt was that ? how durst they v<sup>e</sup>se a forme of publique seruice, where vnto their Soueraignes authorizement was not first precured ? Suppose that his Highnes would haue allowed their Liturgie, yet what a poynt of disorder & confusion was it, that the feet should runne without the head ? It was decreed in the Counsell of Carthage, that no man should v<sup>e</sup>se the forme of pray-  
er, which he frameth to himselfe, without conference with the bretheren, which are better learned. How durst they then v<sup>e</sup>se their forme of seruice, before they had conferred with your learned & obedient Cleargie about it ?

*The Englishman.*

Well, let that passe, and let vs come now to some o-  
ther matter.

*The Germaine.*

To what other matter ?

*The Englishman.*

Hauing shewed their oppugning of your forme of publique praier, it remaineth that you relate their oppug-  
ning of your administration of the Sacraments.

*The Germaine.*

What Methode shoulde I obserue in speaking of the Sacraments ?

*The Englishman.*

Wheras there are two Sacraments, viz.: Baptisme, & the Lords Supper : order requireth that you first speake general-

generally of them both together, and then particularly of either of them.

*The Germaine.*

Well, I am content.

*The Englishman.*

Proceed then when you please.

*The Germaine.*

**O**VR Anabaptists taught, that the word of God must of necessity be preached, before the administration of the Sacraments: alleadging (as *Zwinglius* reporteth) *Zwinglius de Baptism.* Math. 5. 12. to proue the same.

The 49. sc.  
blance.

*The Englishman.*

Our <sup>b</sup> Admonitors do in effect say the same thing, and <sup>a</sup> Admon. doe quote the selfe-same place of Scripture for the proofe <sup>pag. 42.</sup> therof. Yea, <sup>c</sup> T. C. faith flatly, that *there must of necessity* <sup>c</sup> T. C. reply. *the worde of God be (not read, but) preached unto the peo.* <sup>pag. 125.</sup> ple, amouest whome the Sacraments are ministred.

*The Germaine.*

And doe you holde this doctrine to be erroneous?

*The Englishman.*

We holde, that preaching before the administration of Baptisme, and the Lords Supper, is not (as T. C. & your Anabaptists would haue it) *de necessitate Sacramentis*, that is, so necessarily joyned with the administration of these Sacraments, as that they may not be rightly ministred, though the worde be not at the same time preached. But to leave this discourse of the Sacraments in generall: let vs now speake of either of them in particular. And first of all, let me request you that you would vouchsafe to relate their opinions concerning Baptisme.

The 50. sc.  
blance.

*The Germaine.*

**T**Heir opinions concerning Baptisme, were these: 1. <sup>d</sup> *Zwingli. de Baptismo.* & 2. <sup>e</sup> *Calvi. de Instit. Lib. 4. cap. 15* *Sacra- sc. 16.* they held, that the Minister is, <sup>d</sup> *de ipsa Baptismi essen-*

# The Picture of a Puritane.

Sacrament doth so depend vpon the Minister, as that it is no Sacrament, if it be not celebrated by a Minister.

## The Englishman.

We holde that the Sacrament (to vse Master <sup>a</sup> Calvins wordes) is not to be esteemed of his hand by whome it is ministred, but as it were of the hand of God, from whence it certainly cometh. And therfore among men if a Letter be sent, so that the hand and Seale be knowne, it skilleth not who, or what manner of person carrieth it: euens so it is sufficient for vs, to knowe the hand and Seale of the Lord in his Sacraments, by whome soever they be delivred. Heerby is the error of the Donatists confuted, who measured the vertue & worthinesse of the Sacrament, by the worthinesse of the Minister.

Heerby also is confuted the error of T. C. who anoucheth that <sup>b</sup> on this point, whether he be a Minister or no, dependeth not onely the dignitie, but also the being of the Sacrament.

The 51. sc-  
blance.

<sup>c</sup> Calvi. Insti. 1. L. 4. cap. 15. <sup>d</sup> (as M. Calvyn saith) <sup>e</sup> furiously to urge rebaptization, denying vs to be rightly baptiz'd, because we were baptiz'd by wicked & idolatrous persons in the Popes Churc.

This also made them to holde, that Baptisme ministred by lay-men, or by women, was not effectuall.

## The Germane.

Our Sectaries holde, that the Baptisme of women, is <sup>d</sup> no more the holy Sacrament of Baptisme, then any other daily or ordinary washing of the Childe: & that those which haue beeene baptiz'd by women, ought to be rebaptiz'd: against whose folly (to vse M. Calvins wordes) we shall sufficiently be defended, if we thinke that we were baptiz'd, not in the name of any man, but in the name of the Father, of the Sonne and of the holy Ghost.

<sup>a</sup> T. C. page.  
113.

<sup>b</sup> ibidem.

Let not this my speech cause you to thinke, that women are permitted with vs to baptize, as some flaundrous

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rous Puritanes haue informed some reverendmen beyond the Seas; nor that I goe about to prooue that women may lawfully baptize. For God forbid that I should teach them to usurpe an office whereunto they be not called: Onely I withstand this errorr, viz: that baptisme ministered by no women, *is no more the holy Sacrement of Baptisme, then daily or ordinarie washing: for I hold that al-*

*a August.lib.2.  
contra epist.*

*necessitie, and is given of any man, to any man: yet that which is given cannot be saide not to be given, albeit it may rightly be said, not to be rightly given.*

*The 52. Sc  
blance.*

*O* Vr *Anabaptists* by vrging these things before named, brought (as b Bucer truely reporteth) *Baptisme* *into contempt.*

*b Bucer in his  
tenure vpon  
the com. Book.*

*The Englishman.*

Our Puritanes by their teaching, that *Ministers are de ipsa baptismi essentia, of the being of baptisme, by their auouching that the word of God must of necessitie be preached before the Administration of Baptisme; and by their denying the necessitie of Baptisme, haue made men thinke, that the externall signes of this Sacrement is but a bare ceremony, and in no sense necessarie to saluation. Thus doth their Doctrine tend to the derogation of this holy Sacrament. Therefore I may say of these our factious Teachers, as c Calvin doth of your Anabaptists: Though they say, that the grace of God towards vs, uer. Anabaptists is not diminished if Infants bee not admitted to Baptisme: yet I will shewre that it is much diminished: for wee must es- steeeme the grace of God, especially by the declaration thereof, which he maketh both by his word and Sacraments. Seeing therefore that Baptisme is now ordayned, that the promise of saluation may be sealed in our bodies, as it was in times past in the people of the lewes: Christians shoulde be deprivid of a singular consolation, if their children shoulde be excludid from this confirmation, which all the faifhfull haue as*

*c Calvin.ad.*

all times injoyed, that they shold have the visible signe, whereby the Lord doth shewe and minesse, that he receineth their chil-  
dren into the fellowship of the Churche.

The 53. Sē-  
blance.

(a Bulling. Fol  
1622.4.

The Germane.

**A**lthough our Anabaptists taught, that Infants ought not to be baptiz'd: yet before they broached this their heresie, they found fault only with ceremonies vsed in Baptisme, and namely, they said that a interrogatories ministred to sucking Infants, are mere fooleries.

The Englishman.

Your Anabaptists then fell from schisme, into heresie: for first (as you say) they scorned interrogatories and other ceremonies vsed in baptizing of Infants, and then afterwards did vtterly condeme baptizing of them.

**b** In their petit. **I** pray God that our Puritanes do not the like: for **a** exhibited to they haue alreadie requested, **that b** interrogatories ministred to Infants, &c. as superfluous may be taken away. **Yea** **T. C.** hath eu'en in scornfull tearmes vttered against interrogatories, ioyned with the Anabaptists. **c** This que-  
stioning (saith he) can be little better tearmed, then a very tri-  
fling and toying.

**d** Perkins in his exposition of the cred. fol. 4 But farre otherwise speaketh Maister **a** Perkins of it: for he saith, that this manner of questioning, was vsed even from the time of the Apostles.

I wonder then, with what face our Puritanes can tearme this questioning, trifling and toying: the which was vsed both in the dayes of the Apostles, and in the next age after them, as appeareth by the writings of **e** Dionisius **f** Areopagita, **g** Iustini Martyr, **h** Cyprianus, **i** Origens, **k** Basil, **l** Ambrose, **m** Chrysostome, **n** Cassianus, **o** Augustine, **p** Cyrill, **q** Isidore, **r** Rabanus and others.

**h** Cyprian epist. **a.** & **12.** **i** Orig. homil. **3.** & **12.** in numer. **k** Basil de spir. sancto cap. **27.** **l** Ambros. de Sacram. Lib. **1.** cap. **2.** & lib. **2.** cap. **7.** & hexam lib. **1.** cap. **4.** in Chrysost. Homil. **3.** & **4.** populum Antioch. **n.** Chrysost. de incarnatione lib. **1.** cap. **5.** **o** August. epist. ad Bonifacium. **p** Cyrill. in catechesi mystagogica. **q** Isidore de officiis ecclesiast. Lib. **1.** & Rabanus de initiat. clericorum, cap. **10.**

But

But to leaue your administration of Baptisme, did your Anabaptists finde any fault with your celebration of the Lords Supper.

## The Germane.

YEs, they cried out (as a Bullinger also relateth) that the Lords supper was not sincerely ministred in *Germanie*, according to the custome of the Apostolike Church. The 54.55. blance. a Bullinger. Fol. 9. 18.

## The Englishman.

Our Puritanes likewise say, that our b Sacraments are wickedly mangled and profaned, yea and wickedly ministred. b Admon. 3. Fol. 42. 43. Yea, they cry out with your Anabaptists, c that things are not reduced to the Apostolike Church: that in the Apostles time they read not the Nicene creede in their communion, nor fragments of the Epistle and Gospell: d that they receyed it sitting: e that then it was delivered generally and indefi- nisely, Take yee and eate yee: not particularly and singular- ly, Take thou, and eate thou: f that they ministred the Sa- craments plainly, not pomposly, with Singing, Piping, Sur- plesse and Cope wearing: g that they ministred them simply, as they received it from the Lorde: wee sinfully, mixt with mans inuention and denyses.

Loe, this is their rayling against our sincere administration of the Lords Supper. Did your Sectaries come neare them.

## The Germane.

Yes, ours said, that wee were so farre from imitating the Apostilles in these things, as that indeedc h wee con- blances. h Bulling. fol. 9. 18.

## The Englishman.

So doe our Puritanes too: for they say, that wee haue i an Inroide brought in by Pope Celestinus: that k wee mi- nister it with Wafer Cakes, brought in by Pope Alexander; k Admon. page 94. beeing in forme, fashion, and substance like their God of the Altar: that we l receive it kneeling, according to Honorius l Admon. page 97. decreebat m we borrow from Papists these wordes: the bo- die of our Lord Iesu Christ, which was given for thee, &c. m Admon. page 95.

and that we haue Glory in excessis brought in by Tele-

<sup>a</sup> Admon. page 102. <sup>b</sup> Admon. ad. 102. <sup>c</sup> Admon. page 102. <sup>d</sup> In his defence of the answere to the Admon, Page 603.

phorus. But to proceede on in these matters concerning the Lords Supper, what other opinions held they?

The 56. Sc-  
blance.

<sup>b</sup> Calvin. ad.  
west. Anabapt.

*The Germane.* 5

**T**hey held that we must not receive the Lordes supper with wicked men. And for proofe thereof they alleged <sup>c</sup> Cor. 5.11. to which place Maister <sup>b</sup> Cal-<sup>c</sup> min answere thus: *Paul doth forbid to eate with those that live dissolutely. That pertaineth to private conuersation, not to the publike Communion. But will some say, if it bee not lawfull for a Christian man to keepe compaines with him that is wicked, for corporall meate, much lesse may bee receive with him the Lordes bread: I answere, that it is in our power, whether wee may be familiarly conuersant with the wicked, or no, and therefore ought every one to sue from them: but it is not so in our power to receive the Communion, or not to receive it, therefore the reason is not all one; wee must therefore note, that if the Church doth tollerate and suffer an unworthy man, he shall do well, that (knowing him to be such a one) doth abstaine from his compaines as much as hee can: so that his doing make no schisme or separation in the Church.*

*The Englishman.*

<sup>c</sup> Admon. page 102.

<sup>d</sup> In his defence of the answere to the Admon, Page 603.

**T**he <sup>c</sup> Admonitors obieeted the selfe same place, to the same ende and purpose, that your Anabaptists did, and our late <sup>d</sup> Archbisshoppe answereod them, as *Maister Cal-<sup>c</sup> min* answered the Anabaptists. But not to discourse any longer about the administration of the *Sacraments*, did not your Anabaptists finde fault with your solemnization of Matrimony?

*The Germane.*

Yes they did indeede.

*The Englishman.*

What I pray you?

*The Ger-*

The Germane.

The 57.56

Saint a *Chrysostome* an auncient Father reporteth, how blance. a Christof. in 1.  
that in his daies those Maidens that kept their virginitie, vied to weare a Garland vpon the day of their marri- ed Tim. ho.  
ages, in token that they had ouercome the flesh, and the mul. 9.  
lustes thereof.

This ceremonie (as b *Zanchius* truly relateth, were b *Zanchius* de  
taine still in *Germany*, and that for these three speciall caus matrim, cap. 2.  
se, viz.

1. Because it is (as hath beene proued by the testimo-  
ny of S. *Chrysostome*) of great antiquitie in the Church of  
God.

2. Because experience teacheth vs, that it doth much  
good in our Countrie: for Maidens with vs doe striaue for  
the Garland: and so consequently, to keepe themselues  
Virgins, least they shoulde bee married without a Gar-  
land.

3. Because it hath for a long time beene vied in our  
country: and therefore none (our Sectaries excepted)  
doe speake against it: for (as c *Zanchius* speaketh in our be-  
halfe) *res externae &c. thinges externali which are not repug- t Ibid,  
nant to the word of God, & which neither are superstitions nor  
obscenae: are to be obserued according to the custome of the  
Countrie wherein we liue.*

The Englishman.

The *Ring* in Matrimonie is as auncient a ceremonie,  
as the *Garland* is: for d *Tertullian* (who liued almost two  
hundred yeares before S. *Chrysostome* his time) maketh d *Tertullian* in ap.  
mention of it. Yea, I make no question, but that it was in pol. cap. 6.  
use in the very daies of our Sauiour Christ: for Christ e *Iubet annulū  
himselfe* (as S. e *Chrysostome* hath well obserued) alludeth reddi, despon.  
vnto it, in that part of the Parable, *Luke. 15. 22. then the fationis insigne  
Father said to his servant, bring forth the best robe and put it et nuptiarum  
on him, and put a Ring on his hand.* pignus, chrys.  
loft. in Homil.

All which notwithstanding our Sectaries do not rest de paret et duo.

**b** See their petition to the King

The 58. Se-  
blance.

**c** Bullinger lib.  
aduers. Ana-  
bapt.

**d** T. C. reply.  
page. 14.

The 59. Se-  
blance.  
**e** Vide Bulling.  
fol. 18.

**f** Adm. 1, page.  
34

The 60. Se-  
blance.

satisfied, but do make sute b that the Ring in Marriage may be corrected.

But to leaue the solemnization of Matrimony, what did your Anabaptists teach concerning excommunication?

*The Germane.*

**T**hey taught, that Excommunication is a matter of salvation, and that there is no true Church, where no Excommunication is. *This the Anabaptists doe urge, faith c Bullinger, that there is no true Church acceptable unto God where there is no Excommunication &c.* To these therefore we answer, that the Church of Corinth was a true Church, and so acknowledged of Saint Paul to be 1. Cor. 1. before there was any use of Excommunication in it.

*The Englishman.*

Our Puritans doe herein (as it seemeth little differ from your Anabaptists: for their chiefe Doctor d faith, that excommunication, and other censures of the Church, are matters of salvation. But what other faults found your Anabaptists with the Church of Germany?

*The Germane.*

**V**HAT other truly, they e held it to be no Church at all, and said in plaine termes, that it was not the true Church of Christ.

*The Englishman.*

So haue our Sectaries likewise saide, that our Church is not the true Church of Christ. I will acquaint you with their words: f *May it please your wisdom to understand, that we in England are so farre off from having a Church reformed, according to the prescripts of Gods word, that as yet we are not come to the outward face of the same.* But tell me I pray you, had your Sectaries no cause at all to find fault with your Church & was there no olde Popish trash remaining in it? Had you no Reliques of superstition amongst you?

*The Germane.*

No, but they construed indeede every thing in the worst

worst part: for which cause Zwinglius saith thus of them:

a *If they were sons of God, they would have beene constrained in the best parts these exterrall things. &c.*

Zwinglius in

ecclesiast.

*The Englishman.*

The like may we say of our Sectaries: for ther is scarce any thing in our booke of common Prayer, which they haue not construed in the worst part.

To acquaint you with some particulars, they make simple people beleue, that we absoluē men from their sins; when as indeed we doe onely in the name of God according to his h word, pronounce to a penitēt sinner, that he <sup>b. Ichn. 10-13</sup> is absoluē, pardoned, and forgiuen,

They do also beare the world in hand, that we vse confirmation as a Sacrament, & that we adde it to make Baptisme perfect; wheras they know (I appeale to their own consciences) that confirmation now vserd in our Church, is not to make Baptisme perfect, but partly, to try how the suerties haue performed that which was enioyned them, when the children were baptizēd: and partly, that the children themselues (being once of discretion) may with their owne mouth, and with their owne consent, openly before the Church, confirme the same: and also promise, that by the Grace of God, they will euermore endeouour themselues faithfully to obserue such thinges, as they by their owne confession haue assented vnto.

Againe, they say, that we <sup>c Admon. page 195.</sup> make the married man to make an *Idoll of his wife*: saying *with my body I thee worship*: when as our meaning onely is, that the man should (as the Apostle biddeth him) <sup>d 1. Peter. 3. 7.</sup> *gives honour unto the woman as unto the weaker vessel.*

To conclude, this construing of things in the worst part, was a thing very common at the late conference, as appeareth by these his Maiesties words: <sup>e</sup> *We thought meete, with the consent of the Bishops and other learned men there present, that some small thinges might rather bee explained, then changed; not that the same might not verie*

<sup>c</sup> See the Proclamacion for the authoriza-

wel

well hane beeorne with, by men who would hane made reasonable construction of them, &c. But to proceede to some other matters, what other opinions held your *Anabaptists*?

The 61. Sē-  
blance.  
d Bullinger,  
fol. 18.

*The Germane.*

**V**Hy do you thus weary me with relating their opinions? Maister a Bullinger telleth you that there was no stay in them, but that daily they inuen-  
ted new opinions, and did runne from errore to errore.

*The Englishman.*

How new-fangle likewise our Nouellists are, it appea-  
reth by their often correcting, altering, and amending of  
their plat-forme of Discipline.

But what need I produce any arguments to proue this? T.C. and his adherents, in one of their examinations in the Starre-chamber, did confesse and auouch it vpon their oathes, *e that there were then* (after many meetings & voyes of pretied which they had) *some things in their draught of discipline, wherein they were not resolued.* And I verily perswade my selfe, that if our obstinate Ministers were pressed vpon their oathes, they would notwithstanding all their plod-  
dings together acknowledge that they are not resolued in all points what they would haue.

Yea, this their affectation of noueltie was such, as that it moued the King, Maireslie, to give this admonition to all his Subiects: *f We do admonish all men, that here-  
after they shall not expect nor attempt any further altera-  
tion in the common and publique forme of Gods service, from  
this which is now established: for that neither will wee give  
way to any to presume, that our iudgement having determin-  
ed in a matter of this weight, shall be swayed to alterati-  
on by the frimolous suggestions of any light spirits: neyber  
are we ignorant of the inconueniences that doe arise in go-  
vernment, by admitting innovation in things once settled by  
mature deliberation; and how necessarie it is to use constan-  
cie in the upholding of the publike determinations of States:*

*for*

*e* See the Sur-  
& *f* See the pro-  
clamation be-  
fore alledged.

for that such is the unquietnes and unstedfastnes of some dispositions, affecting emerie yere new formes of things, as if they shoud be followed in their inconstancy, would make all actions of states ridiculous and contemptible, &c.

And thus you see, how that our Sectaries doe affect new formes of things, invent new opinions, & runne from error to error, as your Anabaptists did.

But what doe you conjecture to be the cause, that these your Sectaries did thus tunne from one new opinion to another, & were not of a more stayed & settled judgement?

### *The Germaine.*

**T**ruely, it was (as I conjecture) because they contemned & disdained the old fathers of the church, and thought it the loosing of good houres, to peruse their writings.

The 62. se-  
blance.

### *The Englishman.*

It greeueth me to see how lightly our Sectaries also esteeme of the clasicall & principal Doctors of the church (next the Apostles of Christ, and their next succeeders) whome they ought to reverence, & to doe a kinde of homage to their very names, and to acknowledge that of them all, which was said of <sup>a</sup> two of them, viz: that they are <sup>b</sup> even the hammers of Hereticks, & the eyes of the world.

<sup>a</sup> Ego illis Ga-  
meris & sanis  
nomini bus  
semp er affurgo  
<sup>b</sup> Senecc. lib. 8.  
Epist. 65

### *The Germaine.*

Why? how doe they account of these Starres and Ornaments of learning?

### *The Englishman.*

How lightlye they account of them, the verye wordes of T.C. doe make proose: who (when he was vrged with the testimonies of Ignatius, Tertullia, Cypriā, Jerome, Augustine, and others) cryed out, that <sup>c</sup> truth was measured by <sup>c</sup> T.C. lib. 12. the crooked yard of time, Yea, he teammeth the seeking into <sup>pag. 154</sup> the Fathers writings <sup>d</sup> a raking in Ditches.

<sup>c</sup> T.C. lib. 12.  
page 114.

### *The Germaine.*

And doe they make the same reckoning too of auncient Councils and Synodcs?

X

*The Englishman.*

The 63. sc-  
blance.

T.C. Lib. 1  
pag. 29. 32

*The Englishman.*  
YEs, the Councell of *Nice*, of *Nesofarea*, of *Gangren*,  
and of *Orleans*, being quoted to prove the authoritie  
of the Church in thinges indifferente T.C. complained,  
that he was pestered with such a kinde of authorisie, instead  
of *Isai*, *Ieremie*, *S. Paul*, and *S. Peter*.

*The Germanine.*  
It is likely that they esteemed very lightly of the wri-  
tings of heathen writers, seeing that they made so small rec-  
coning of auncient Councells and Synodes.

*The Englishman.*  
True, & did your Sectaries make any greater account  
of them?

*The Germanine.*  
Ours? no, there was one *John Maister* their principal:  
Sleidan lib. 10, prophet, that commauded (as Sleidan testifieth) euery  
one of his followers, to bring all his bookees whatsoeuer,  
(saueing the Bible) to be publicquely burned, which was  
accordingly performed.

*The Englishman.*  
Belike then they were of opinion, that all Gentile learn-  
ing should be abandoned from the lips of Christians.

The 64. sc-  
blance.

Aug: lib. 3.  
cap. 16.

*The Germanine.*  
YEs, and especially from the lips of Preachers.

*The Englishman.*  
Saint *Augustine* writing against *Petilian*, telleth vs,  
contra *Petilian* that the said *Petilian* his aduersarie did accuse him for a  
Logician, and did bring Logicks it selfe to berytall before  
the people, as the mifresse of sorcery and lying: and because  
he shewed some Rhetorike, did note him by the name of  
*Tertullus the Orator*, and charged him with the damnable  
wits of *Cyneades the Academicke*. Your *Anabaptists* (I  
see) were of *Petilian* his humor.

*The Germanine.*  
True, and are not your Sectaries so too?

*The Eng.*

*The Englishman.*

Yes, My heart saith one of them, in a certaine Schismati-  
cal <sup>a</sup> Booke that is very ripe amongst our Puritans) <sup>a</sup> Intituled, the  
maxeth colde, & my flesh trembleth to heare you say, that a State of the  
Preacher shoulde confirme his matter out of the Fathers and church of Eng-  
humaine writers: doth preaching consist in quoting of Doct- land, pag, 23  
ors, & alleadging of Poets & Philosophers? In what part of  
his commission bath a Minister warrant so to doe?

*The Germanine.*

In what part! doth not S. Paul himself alledge <sup>b</sup> Aratus, <sup>b</sup> Ad, 17, 28  
<sup>c</sup> Menander, & <sup>d</sup> Epimenides, who were all heathen Poets? <sup>c</sup> 1, cor, 15, 33  
Is not this a sufficient warrant for a minister? But I see the <sup>d</sup> Tit, 1, 12  
reason, why both your Sectaries and ours, doe take such  
vehement exceptions against Poets & Philosophers.

*The Englishman.*

What is the reason?

*The Germanine.*

<sup>e</sup> Vrely, as Petilian dispraised Logiek & Rhethoricke, blance. The 65. sc.  
because he himself was ignorant in those arts: so doe our <sup>f</sup> Vnde Augusti  
Sectaries contemne all Gentile learning, and blame men <sup>lib, 3, contra</sup>  
that make vs of it, because they themselves are ignorant <sup>Petil cap, 16</sup>  
therin.

*The Englishman.*

Is this the cause thinke you?

*The Germanine.*

Yes doubtles: for (as <sup>g</sup> Nazianzeno saith) non vlla dis- <sup>g</sup> Greg, Nizi-  
picienda disciplina cognitio, cum de genere bonorum scientia  
sit omnia &c. There is not any knowledge of learning to be  
dispraised, seeing that all science what-soever, is in the nature  
and kinde of good thinges. Rather those that <sup>h</sup> despise it, we <sup>i</sup> ipsam sper-  
must repute clownish and sluggish altogether, who would be <sup>h</sup> mentes rusti-  
glad that all men were ignorant, that their owne ignorance <sup>i</sup> coet plane ig-  
naues existi-  
lyng in the common heap might not be espyed. <sup>coem. 16</sup> mire de bemo.

*The Englishman.*

Well, then they are like the Foxe that despiseth the  
Grapes, which himselfe cannot reach.

K. 2

*The Ger.*

## The Germane.

• *Valpocula*  
*Cavia amif-  
fa) reliquiss  
Guipibus calli-  
do perfusatis, &c  
similiter et ip-  
sa candas refe-  
carent, ne sol a  
turpiter et defor-  
matus suo ge-  
nere videret-  
tur, Melanct.*

Nay, they are rather like that olde Foxe, \* who hauing had a mischance and lost his tayle, went straight way to the Beastes of the same kinde, and fell to perswade the euery one to cut of his tayle; pleading the waightnes and comberfomnes of it, with many the like circumstan- ces: but the matter comming throughly to bee examini- ned and scand, it was found, that the craftie Foxe did it, onely to couer his owne deformitie, which (if to be with- out tayles had once become a fashion) should never haue beeне espied.

But to speake in earnest, there were other reasons be- fides this, why our *Sectaries* despise all Gentile and Pro- phane learning.

## The Englishman.

What other?

## The Germane.

The 66. se-  
blance. IT appeareth by the preface of *Luther* vpon the Epistle  
to the *Galathians*, that our *Anabaptistes* condēned the  
graces and workes of God, for the indigneitie and vnwor-  
thyngesse of the persons and subiects in whom they were  
found.

## The Englishman.

So doe our Puritanes likewise contemne the writings  
of the Gentiles, because the authorts thereof were wicked,  
prophane, and superstitious Idolaters. I speake what I  
knowe to be the opinion of some of them.

## The Germane.

To such may you fitly say, as *Jerome* said to *Ruffinus* in  
his time, *volo sis api argumentum a similis. &c.* I would haue  
thee like the wittie discouering Bee, which from a neisse ga-  
thereth hony. But let vs leaue this particular, and proceed  
in order to some other matter.

## The Englishman.

No, before I leaue this particular, let me shew you how  
greatly they esteeme of their owne writers.

## The Ger-

The Germanist.

The 67.35.

**VV**Hat doe they preferre them (as our Anabaptists blance.  
did theirs) before the auncient fathers who were  
the verie pillars of Religion & Christianity in their daies?

The Englishman.

Yes, & before all the best late writers too. For the iustifying of what I haue said, I will acquaint you with the expresse wordes of some of T.C. his proselytes and followers. I thankes God (quoth one<sup>b</sup> of them) I haue satisfied <sup>b</sup> F. 101, anno in part my longing with T.C. of whom I thinke, as <sup>c</sup> F. 102, anno did of Salomon. Wee want Booke<sup>c</sup> (said an other) wherby we may come to the knowledge of the truth, I meane T.C. his Booke. Yea T.C. saith the DISPLAYER OF MEN IN THEIR COLOVR<sup>s</sup> is a man as well able to iudge, as all the Lord Bishops in Christendome.

Henservi regnant;  
Famuli dominantur;

Asselli;

Ornamentur phaleris:  
dphalarantur equi.

But to proceede, howsoeuer his Proselites account of his Booke, it is moste true, that they are Puritan popish, and that they haue indeede beeene <sup>d</sup> the verie poysen of <sup>d</sup> Virtus ecclesiæ. <sup>et resip.</sup> Church and Common-wealth.

Not to concle Doctor Whitaker his judgement touching this point: *Quem Cartwrightus (faith he speaking of his second reply) zuder emisit libellum, etiam in sonam partem perlegi. Ne viuam si quid unquam viderim d[omi]n[u]m solitum, ac pane puerilium. Verborū satis ille quidem laetam ac nouam supellectilem habet, rerū omnino, nullam quantum e-<sup>go</sup> iudicare possum. Deinde nō modo peruerse de Principiis in rebus sacris atq[ue] ecclesiasticis autoritate sentit: sed in papistarū etiam castra transfugit, a quibus tamē videri vult idio capitali dissidere. Verum ne in hac causa ferendus, et alijs etiam in partibus tela a papistis mutuantur. Deniq[ue] (ut de Ambrosie dixit Hieronimus) verbis iudicis plantq[ue] indignus*

*indignus est, qui a quop' a docto confutetur.* That is, I have  
read over a great part of that Book which Cartwright hath  
lately published. I pray God I live not, if ever I sawe any  
thing more dissolute and almost more childish. He hath in  
great store of plausible wordes, but no substance as farre as  
I can judge. Furthermore, he thinketh not onely perniciously of  
the Princes authoritie in ecclesiasticall affaires: but he fly-  
eth into the very tents of the Papists, from whome he would  
be thought to dissent with a deadly hatred. But he is not to  
be suffered in this cause, and in other partes he borroweth  
weapons from the Papists. To conclude (as Ierome said of  
Ambrose) he playeth with wordes, and is flatly unworthy  
to be confuted of any learned man.

Loe, this is the judgement which this learned & iudicious  
divine gaue of T. C. his booke, which many now  
adayes doe make as great account of as of Oracles.

And thus much concerning our Puritan-Popish tea-  
chers: now let vs come to their Proselytes & followers.

*The Germane.*

To their Proselytes? what haue they any Proselytes?

*The Englishman.*

Yes, they haue compassed sea and land, & haue made  
many their Proselytes, & the children of error, as deeply  
as themselves.

*The Germane.*

And indeed so did our Anabaptists too.

*The Englishman.*

Of what sorte I pray you, were their Proselytes and  
followers?

*The Germane.*

*O*f what sorte? Master Bullinger tellethe you, that  
such of the vulgar sort as were of contentious natures,  
ioyned with them, and commended their doings. Amongst  
the rest, there was one John of Leyden, a Towne in Hol-  
land (hauing none other name, by reason of his ignobility,  
being but a Cobler by his occupation) who came into  
the

The 68. sc-  
blance.  
Bullinger ad-  
vers. Anabp.

the Citie of *Munster*, which is the principall Citie of *Westphalia* a Pouince in *Germany*, and there became an egregious Anabaptist.

*The Englishman.*

What! were your chiefe Cities pestred with Anabaptists?

*The Germaine.*

The 69. se-

YEs, for our Anabaptists went not to preach, in such blance. places where the Gospel was not planted; but they insinuated themselues into those places, wherin the Gospel had beene diligently preached: and where godly and quiet men were, there they made a sturre, raysed vp factions, and bred discord, as you may reade at large in our Germaine writers.

*The Englishman.*

And to tell you the truth, so haue our Sectaries likewise insinuated themselues into those places, where the Gospell, without them, and before them was planted: and they haue disquieted the Church, and sowne the seede of contention eu'en in our chiefe Cities, where Godlye and quiet men were, before they broached their opinions amongst them.

*The Germaine.*

But you tell me not of what sorte their proselytes are.

*The Englishman.*

Truly, they are (for the greatest parte of them) Sowters, Coblers, and such like meane fellowes as your *John of Leyden* was.

*The Germaine.*

And I pray you, what were the qualities and conditions of these fellowes?

*The Englishman.*

The 70. se-

SVrely, according to that Image of the worlde blance, which I haue scene pictured, with the feete vpwards, to note that all thinges are turned upside downe, see their

their Proselites and followers behaue themselues.

The very Sowier and Cobler now a daies, though his arte goeth not about the latchet, will finde fault with the thigh of the picture.

The Butcher though his skill onely bee in opening an Ox, wil take vpon him to cut the Anatomy of a man.

The Taylor, though his arte be in shaping of garments, will teach Ministers how to shape their Sermons to sute his affections.

The Cooke, though all his learning bee in the Larder-house, and in the Kitchin, yet will hee bee saucing the orders, rites, and ceremonies of the Church, and speake verily saucily against them.

The Smith, though all his learning bee in his forge, yet will hee aduenture to blow the coales of contention in the Church, and to forge new opinions vpon the Anuill of error.

The Farriour, whose greatest skill is in giving a drench to a diseased horse, will take vpon him to minister Phisick to a sicke patient.

The Harper, if he be not harping vpon this string, (the government of the church) his Harpe is quite out of tune.

<sup>a</sup> 1. Samuel. 6. <sup>b</sup> The men of Bethshemesh will prie into the Arke of God though they die for it.

<sup>b</sup> 2. Samuel. 6. <sup>c</sup> Uzza will put his hand to holde vp the said Arke, though he ouerthrowe himselfe by it.

<sup>c</sup> Exodus. 10. <sup>d</sup> Nadab and Abihu will offer strange fire, though they burne in the flames of it.

<sup>d</sup> Numb. 16. <sup>e</sup> Korah and his complices, will challenge vnto themselues: the calling and office of Moses: though the earth open her mouth, and swallow them vp for it.

<sup>e</sup> Act. 19. <sup>f</sup> The Exorcists will take vpon them to coniure euill spirits in the name of Iesu, though they be ouercome by the same spirits.

<sup>f</sup> Mark. 14. <sup>g</sup> Peter will goe beyond the limits of his calling, and warme himselfe at the High Priestes fire; though hee be brought

brought to deny his Maister by it.

\* Sampson also will got beyond the Precincts of his calling, and breake the vow of Nazaret, though he loose his strength for it. <sup>1. Judges. 16.</sup>

\* And I mas will shake of his calling too, though he bee shaken, and tossed in a tempest, and cast out of the Shippe for it. <sup>1. Jonah. 2.</sup>

O that our lay-Puritanes, that meddle so much in other mens callings, & so little in their owne, would leayne by these fearful examples, how dangerous a thing it is to goe beyōd the limits & precincts, of their callings! God will surely require of the, for doing more then they should, as he did of the Jewes for dooing less. <sup>c. Who required this of your hands, d. there are diversities of gifts & diversities of operations, though the spirit be but one, & God the same that worketh al in all. e. Are all Apostles? are all Prophets? are all teachers? are all doers of miracles? have all the gifts of healing? doe all speake with tongues? doe all interpret? f. We have many members in one body, and all members have one office. g. If the whole bodye were an eye: where were the hearing? or if the whole were an eare, where were the smelling? h. Seeing the that we have gifts which are divers, according to grace that is giuen vnto vs, whether we have prophesie let vs prophesie according to the proportion offaith; or whether an Office, let vs waite on the Office; he that teacheth on teaching; he that exhorteth on exhortation.</sup> <sup>c. Isa. 1.12. d. 1. Cor. 12.4. 5.6. e. Ibid. f. 1. Cor. 12.29. g. Rom. 12.4. h. 1. Cor. 12.17. 1. Rom. 3.6.7,8.</sup>

And thus I conclude this point; beseeching God to give them grace to containe themselues within the limits & lists of their owne duetie. Now let me intreate you that if you haue obserued the like in your Sectaries, you would vouchsafe to relate it.

*The Germaine.*

Yes, <sup>x</sup> Sleidan telleth you that our common people too did not keepe themselues within the compasse of their callings, but were very hot in seeking of reformation, and claimed interest in Church-matters. <sup>x. Sleidan. 2.9.</sup>

# The Picture of a Puritane.

*The Englishman.*

But what other bad qualities had they?

The 71<sup>st</sup>.  
blance.

*Vide Scidam  
lib. 10.*

*The Germane.*

They were so wedded to their owne opinions, as that they would not endure to heare eyther contradiction or argument to the contrary. Yea John of Leyden, <sup>a</sup> whē he heard one of the Preachers of Munster begin to speake against his opinions, hee runne straight out of the place, where the Preacher was, &c would not vouchsafe to heare what might be said against him.

*The Englishman.*

These eyes haue scene many of the Puritan-faction immitate your John of Leyden or rather the deafe Adder, which as the Psalmist saith) stoppeth his eare at the voice of the Charmer, charme be never so wisely.

They haue scene (I say) many runne out of the Church when as their Preacher did but glaunce at the late factious proceedings of factious Ministers: thinking it be like a tempting of God, to heare what might be said against them. God Almighty mollifie their preindicial & obstinate mindes, that they may be content first to trye all things: and then to holde fast that which is good, as the Apostle admonisheth them.

*The Germane.*

Notwithstanding all this, our Sectaries are farre worse then yours.

*Why?*

*The Englishman.*

Ours would not communicate with them at al, that were not of their sect.

*The Englishman.*

What! neyther in the hearing of the word of God, nor in receiving of the Lords Supper?

*The Ger-*

*The Germaine.*

**Y**ea, in neyther of them both.

*The Englishman.*

The 72. sc-  
blance.

No more will some of our Lay-Puritanes. To insist in some particulars, there was one <sup>a</sup> *Hackett of Oundell in Northamptonshire*, who could not endure to frequent the <sup>b</sup> spir. page. 4. Sermons which M. *Ray* the Minister of that Towne did preach, because he was conformable to the orders of the Church; but went to a place called *Stoake*, where the Minister fitted his humor better; & yet, there would not goe into the church, vntill he had heard the Psalme begun before the Sermon, for feare hee should have bee ne poluted with their prayers. And there are yet many also now a daies, who (to my knowledge) wil not vouchsafe to heare their owne preachers, but wil goe sixe or seauen miles to heare one of their new fangle faction.

Yea, some of them, (to my knowledge) haue refused to receaue the Lords Supper at the hands of their owne Minister, because hee would not suffer them to receive it sitting; but went to an other <sup>b</sup> Minister that ministred it according to their owne liking. <sup>b</sup> Q.

*The Germaine.*

**Y**ea, but I hope they did not account all men wicked that were not of their sect, as our Anabaptists <sup>c</sup> did.

*The Englishman.*

The 73. sc-  
blance.

<sup>c</sup> Bullinger.  
fol. 1.

Yes, our Puritanes contemne and despise all those that bee not of their faction as poluted, and not worthye to be saluted or kept compaニー with: and therefore some of them (as our late <sup>d</sup> Arch-bishop testifieth) <sup>a</sup> in his defence <sup>b</sup> old acquaintance being Godlye Preachers, haue not onely of the <sup>c</sup> aduersaries refused to salute them, but spit in their faces, wishing the <sup>d</sup> the Adversary, plague of God to light upon them, and saying that they were damned, and that God had taken his spiris from them: and all this because they did were a square Cappe.

L 2

Buz

# The Picture of a puritane.

But what other lewde qualities haue you obserued in your Anabaptists?

The 74. se-  
blance.

**W**HAT other? it is not vnuowne to any that hath perused the writings of Germain-writers, how that the Anabaptists haue veryfied the olde prouerbe, in strayning at Gnats; and swallowing downe Camels.

*The Germaine.*

And it is not vnuowne to all the orders and companies of this Realme, how that our Puritanes haue verified the same prouerbe. For albeit their throates be sometimes so strait, as that they wil not swallow downe a Gnat, yet at other times they are so wide as that they will swallowe downe a Camel. But not to insist in a matter so manifest, What other vile qualities had they?

The 75. se-  
blance.  
• Zuinglius in  
Ecclesiast.

**T**Ruely this, they did so flauder and reuile our Ministers, as that they ought (to vse Zuinglius his words) to be suspected & hated of al Godly me, even for their flaunderous and cursed speaking.

*The Germaine.*

But your Anabaptists come not neere our lay-Puritanes, in abusing of their Ministers.

*The Englishman.*

No 1

*The Englishman.*

No verily: for they haue imitated the vnbeteuing Iewes in the <sup>b</sup> Aetes, who tooke vnto them a company of wandring companions, such as stood idle in the market-place, wicked men, and gathered a multitude, and made an vprore in the whole Cittie, and came to the house of Iason, to fetch out Paul and Silas.

<sup>b</sup> 48. 17.5

*The Ger-*

What ! haue there beeene any so fauoye with Gods  
Messengers ?

*The Englishman.*

Yes, there are some, who (to my knowledge) did not  
long since take vnto themselves, a company of idle fel-  
lowes, such as the vnhelewing Iewes did, and gathered a  
multitude of their factious crue, and came into the verye  
house of God, there to checke and controle their Minister,  
because he had often preached against their factious  
proceedings, and other their impieties.

But not to iustify onely in their reuyling of Ministers,  
haue they any thing else in their mouths, but contumelies,  
flaunders, defamations, opprobrious detractions, super-  
cilious, insolent and vncharitable accusations of all states  
and conditions of men, that haue any way hindred their  
pretended reformation ?

When I consider this, I finde that the Epigramme  
dooth well beset me them, which *Cornelius Agrippa*  
wrote of him selfe.

*Inter diuos nullus non carpit Momus;*

*Inter heros monstra queq; insectatur Hercules;*

*Inter demones rex Herebi Pluton.*

*Irascitur omnibus umbris;*

*Inter Philosophos rider omnia Democritus;*

*Contra deflet cuncta Heraclitus;*

*Nescit queq; Pyrrhus;*

*Esseire se putat omnia Aristoteles;*

*Contemnit cuncta Diogenes;*

*Nullus hic parcit Agrippa,*

*Contemnit, scit, nescit, flet, rider, irascitur,*

*Insectatur, carpit omnia,*

*The Germaine.*

But to interrupt you, and to stay you from yuering

L 3.

# The Picture of a Puritane.

the last verse of that Epigrāme : I will acquaint you with  
one common vice of our Anabaptists.

*The Englishman.*

What is that I pray you?

*The Germane.*

The 76. se-  
blance. **T**Ruely this, albeit they speake much of mortification,  
yet were they greatly giuen to lustfull carnalitie and  
vncleanness. And for further prooffe heereof, I refery you to

\* Stanhusius.  
Lib. 2. de me-  
tēor. tractat.  
de Cometiis.

*Stanhusius* his Booke of *Meteors*, where he hath these  
wordes: \* *Anabaptista, omni sublata disciplina et honestate,  
omnia libidinis genera exercentur.* Now what say you  
to this matter? doe your Puritanes heerein resemble your  
Anabaptists?

*The Englishman.*

¶ 1. Cor. 5. 1  
I say of our Puritanes, as Saint Paul said of the Corin-  
thians: <sup>b</sup> *It is beard certaintelye that there is fornication a-  
mong them.*

But what neede I goe by heare-say? I haue seene the  
man that laide *Hagar* in his bosome, because *Sara* was  
barren. Yea, I will not acquaint you with the tenth part  
of what I knowe, and am able to iustifie.

Let vs see what other thing you haue obserued in your  
Anabaptists?

The 77. se-  
blance.

*The Germane.*  
I haue obserued, that albeit they were thus vicious, yet  
they vsually obiected against our Germane Ministers  
\* Vide Bulling Lib. 2. aduers. <sup>c</sup> *in their congregations there was a manifest amend-  
ment of life, but in ours none at all.*

*The Englishman.*

The preaching of the word of God, (prayed bee his  
holy name) hath beene effectuall in England, and hath  
brought multitudes from superstition, and palpable  
darkenes, to the true knowledge of god, &c. yet notwith-  
\* T. C. Rely. standing some of our <sup>d</sup> Sectaries haue vsed the selfe same  
Page 34. &c 47  
objection

objection against our Church. But to leave this particu-  
lar, how did they cloake these their vices?

The Germane.

**T**ruely, they did beare the world in hand, as <sup>a</sup> Zwing-  
lius testifieth, that whatsoeuer they did, they did it be-  
ing therunto moued by the spirit. <sup>b</sup> Zwinglius in  
Ecclesiast.

The Englishman.

So did one of our Sectaries in a letter to *Hacket*, wher-  
in he vsed these speeches: <sup>b</sup> If his moste holy spirit direct <sup>c</sup> See the Con-  
you to come, come: if not, stay. And againe, the working of spir. page. 23.  
his moste holy spirit in me since your departure, is mightis &  
great: yea, my zeale of spirit burneth like fire.

But not to wearie our selues any longer, let vs heere  
(though abruptly) <sup>b</sup> breake off this our conference.

The Germane.

No, give me leaue I pray you to relate the abhoma-  
nable opinions, detestable qualities, and execrable treache-  
ries of some of our Anabaptists, and then wee will con-  
clude.

The Englishman.

Well, proceede.

The Germane.

**T**here was one *Thomas Munzer* in Germanye, who <sup>a</sup> The 79. 58-  
taught, that God even in these daies doth reueale his  
will by dreames, visions and reuelations <sup>c</sup> God (saith hee)  
hath warred me face to face, be that cannot lye hath com-  
maunded me to attempt the change by these meane, then dan Com. 5.  
by killing the Magistrates.

And P<sup>r</sup> bifer his lewde companion, did but dreame in  
the night time, of the killing of many Mice, & presentlie  
expounded his dreame of murthering the Nobles. Yea,  
at *Sangulum* a Towne in Switherland, one of our Ana-  
baptists, did (as <sup>d</sup> Swire reporteth) cut off the head of his <sup>e</sup> Surinam  
owne natural Brother, the Parents to them both standing <sup>f</sup> comment  
by.

by. And this reason which hee had for doinge it, was  
(to sooth) because it was commaunded him from aboue.  
Now tell mee, was there euer any such fellowes in Eng-  
land?

<sup>a</sup> See the con-  
sp. Page. 42. Yes, there was one <sup>a</sup> *Hacker* that tolde the people that  
God had revealed his will vnto him extraordinarly; and  
that he had received an imediate calling from God, to re-  
forme the Church, and to cal the whole world to repen-  
tance.

<sup>b</sup> Conspir. pag  
14. There was also a <sup>b</sup> Puritan-preacher, that informed the  
said *Hacker*, that God doth, & wil from time to time, rayse  
vp extraordinary workers and helpers to his Church, as  
Apostles, Euangelists, and Prophets, where neede requi-  
reth. And for the proofe of this his opinion, hee produ-  
ced the example of one that cryed vp and downe the  
streets in Ierusalem before it was besidged.

The Germaine.

Yea, but was this *Hacker* a Puritane? your Puritanes  
happily will not acknowledge him to be one of their side.

The Englisman.

Yes, that hee was a Puritane, it may appeare by these his  
Puritane trickes, vizt

1. Hee followed such Preachers, as did fitte his humor,  
and would not heare Mairster *R*ay the Preacher of the  
Towne where he dwelt.
2. Hee burned in desire of reforming the Church and  
Common-wealth.
3. Hee had some of the Bretheren to fast with him, be-  
fore he attempted his reformation.
4. Hee purposed to plant in every congregation, an  
eschhippe or consistorie of Doctors, Pastors, Lay-elders,  
and widowes.

s. H.

5 He rayled on the Bishops, and on all other that withstood this his reformation.

But what need I stand to prove this? who knoweth not, how that hee and his two counterfet Prophets, the selfe-same day they arose in *Cheap-side*, tolde the said Puritan-preacher in the morning, that *reformation and the Lords discipline, should then forth-with be established?* They did also charge him to put all Christians in conforme, that they should shortly see a ioyfull alteration in the *state of the Church-government.*

Thus you see, how that we haue *confitentem reum*, the confession of his owne lips against him-selfe, so that there needs no more to doe; as *David spake to the young man that brought newes of the death of Saul, Os tuum contra te loquutum es: tibi owne mouth hath spoken against thee.*

*The Germaine.*

Yea, but was that Preacher a Puritane, that auouched extraordinary callings, by the example of him that cryed vp and downe the streetes of *Hiernsalem*, before it was besieged?

*The Englishmen.*

Yes, for hee was <sup>4</sup> *Vicar of Sedbergo and Dent in the Northern partes;* and for his intolerable insolencies, and contempt of the gouernment of the Church, was both deprivued of that his Benefice, and depos'd from the Ministerie, by the authoritie of our late Soueraignes Commission for causes Ecclesiasticall.

But to proceede in order, did there euer arise vp amongst the Anabaptists any such like Prophets as these were?

*The Germaine.*

Yes, in the month of July; Anno Dom. 1533. a new Prophet (beeing a Gold-smith by his trade) arose vp amongst them: who called the multitude together into the market-place, and signified vnto them, that it was the

will of God, that *John of Leyden* should be Emperour of all the Earth; and that hee should destroye all Princes and Potentates, but spare the common people that loued sinceritie.

*The Englishman.*

As your *John of Leyden* was Proclaimed Emperour by the Golde-smith Anno Dom. 1533. so was <sup>a</sup> *Hacket* proclaimed King by his counterfeit Prophets, the 33. yere of the Raigne of our late Soueraigne Queene of famous memory. But proceed on I pray you in this matter.

The 81. sc-  
blance.

*The Germanine.*  
IN the said yere of our Lord, about the end of Decem-  
ber, one of our Anabaptists, pretending himselfe to be  
divinely inspired, and rauished in spirit, did goe through  
the street of the Citie of Munster crying; *Repent, repent,*  
*and be againe Baptized, or else the iudgement and wrath of*  
*God will quicklye or suddenly fall upon you.*

<sup>b</sup> See the const. the 16. of July in the morning, did <sup>b</sup> *Hackett* said Pro-  
pag. 35. 56. & phets goe from one *Walkers* house neere vnto *Broken-*  
*Wharfe* in London, and going from thence by *Watling-*  
*streete & Olde-Change*, toward *Cheapside*, cryed out and  
said: *Christ Iesu is come with his Fanne in his hand, to*  
*judge the earth: Repent England repent, repent.*

But now to conclude this whole discourse, what other  
outragious villanie committed your Anabaptists?

The 82. sc-  
blance.

*The Germanine.*  
Truely, they joyned their forces together, and made  
an insurrection, as you may read in *Sleidan* and in other  
of our Germanine writers.

*The Englishman.*  
So did *Hacket* likewise commit Treason against our  
late

late Queenes Majestie, in the three and thirtith yeare of her Raigne : and for the same was arraigned on the 26. of July immediately following, and <sup>c</sup> by two severall indictments found guiltye : as to haue uttered and spoken divers moste false & trayterous wordes against her Maiestie, <sup>c See the Annales of Eng-  
land pag. 1389</sup> to haueraced and defaced her Maiesties Armes, as also a certaine Picture of the Queenes Maiestie, and did maliciously and trayterously, thrust an iron instrument into that parte of the said Picture that did represent the Breast and Heart of the Queenes Maiestie.

God Almightye, who preserued her Maiestie from the Trayterous stratagems of all her enemies, and gathered her to her Fathers in peace, Preserue him likewise that sitteth on her Throne after her : and when he is gathered to his Fathers, (the woe whereof fall vpon an other age)

let him goe to rest with greater tokens of his favour, then euer to fall into the handes of such Anabaptisticall Puritanes, or any other Trayterous enemies.

*The Germaine.*  
Euen so Lord Iesu : Amen, Amen,

*M 2 Puritan-*



*Puritano-papismus:*  
OR

*A Discouerie of Puritan-papisme:*  
made by way of Dialogue or conference, betweene a Protestant and a Puritane.

*The 1. Dialogue.*

Wherein is plainly shewed, that the Puritanes haue in sundry things ioyned with the Pharisiſts, Apostolickes, Aeriāns, Pepuzians, Petrobrusians, Florimans, Cerinthians, Nazarens, Beguardiſhes, Ebionites, Catobabdiſtes, Cathariſts, Enthusiaſts, Donatiſts, Iouianistiſts, Browniſts and Papistiſts.

*The Protestant.*

**C**O ME neighbour, let vs shake handes and be friendes.

*The Puritane.*

Shake handes with a Formaliſt?

*The Protestant.*

Why not with a Formaliſt? you will not sticke to shake handes with a Papist.

*The Puritane.*

*These are T. C. bū words, pag. 7.* Doe we shake handes with the Papistiſts? *Whilst you compare vs to the Anabaptiſts, some friend of yours might thinkē that you said truely, because such, always ſeeking darke and ſolitarie places, might happily haue ſome fauour-*

vers which are not knowne. But when you ioyne vs with the Papists, which are commonly knowne to all men, whose Doctrine wee impugne as well as you, whose markes and badges we can lesse away with then you, whose company we flye more then you, whose punishment wee haue called for more then you for your part haue done: and therefore are condemned of them as cruell, when you often times carry away in the name of mildenes and moderation, which forsooth knowe no commaundement in the Scriptures to put Heretickes to death: when I say, you ioyne vs thus with the Papist, you doe not onely loose your credit, in these vnltrue surmises (wherein I trust with the indifferent reader you never had any) but you make all other thinges suspected, which you affirme so that you giue men occasion to take up the common proverbe against you, **I WILL TRVSTE YOV NO FVRTHER THEN I SEE YOV.**

### The Protestant.

*Pilate and Herod* were at great odds about priuate matters betweene themselves, but whē they had to deale with Christ, they could then become friendes, & conioyne together for his destruction: the *Pharises* and *Saduces* were of contrary sects, yet were they both enemies to Christ & his Doctrine.

The Anabaptists agreed not with the Papists, yet they both sought to deface the church of Christ, & did cleane together in their deuises against Christ, as the *Skales of Leviathan*: even so you, though ye be at enmitis with the papists; though you impugne their Doctrine; though ye cannot away with their markes and badges; though ye flye their company; though ye call for their punishment; yet, in defacing & depraving of this Church of England, you fully ioyne with them against vs. So that as there was a day, whē *Herod and Pilate* were made friends, so there is (I see) a day when Papists & Puritanes are made friends. And for this cause did our reverend Bretheren, of the

# A Discouery

\* In their E. Vniuersitie of Oxford \* obserued this seauen-fold e sem-  
piest, dedicatory blance betwixt you and the Papists.  
before their  
an' were to the  
Petition.

1. You both entitle your selues, the Kinges affilited sub-  
iects, and aboue all other, his denoted Servants.

2. You both pretend an enforcement of a speedye re-  
course to his Maiesty, for a present redresse and refor-  
mation.

3. You both complaine, of being ouer-whelmed with in-  
during persecution through losse of liuing and libertie.

4. You both ground your Doctrine and Discipline vpon  
the sacred Text of Gods word and Goffell.

5. You both condemne the obedience of vs Protestants to  
the lawes establisched, to be, not for conscience and eale: but  
for morall honestie, and feare of temporall punishment, say  
the Papists, for their awne quiet, credit & profit in the world,  
say you.

6. You both renounce a publike alteration and dissoluti-  
on of the state ecclesiasticall.

7. You both denie, that you exhibite your petitions, with  
a tumultuous spirit, or with a destroyall and schismaticall  
minde.

## The Puritan.

What tell you mee of these things? these are but mat-  
ters of circumstance; but haue you obserued any sem-  
blance in any matter of substance?

I tell you plainelye, that wee defie the Pope and  
his Religion: we say that he is Antichrist, because he ad-  
uaunceith himselfe aboue all that is called God. For whē  
Kinges and Emperors (to whome the name of God is  
communicated) doe come into the presence of his holy-

<sup>b</sup> Lib. cerem. 1. v. 1. nes, they <sup>b</sup> must (forsooth) after obeysance done in three  
feet. 5. cap. 3. feets.  
And if <sup>b</sup> they be in presence when he taketh horse, the  
chiefest

cap. 2.

c lib. 1. serim.

fect. 3. cap. 3.

chiefest of them must holde his right stirrop, and likewise when he lighteth off doe the same.

Take an example of his insolent and Antichristian behaviour. Pope <sup>a</sup> Alexander the thrid excommunicated the Emperour *Fredricke Barbarossa*, and tooke his Sonne <sup>a Naucler. 1. 40.</sup> prisoner in *Venice*. And when he came into the Church of Saint *Marke* there, to the end that hee might bee absoluē, and his Sonne restored, the Pope hauing commaunded him to prostrate himselfe vpon the ground, & so to aske pardon, sette his foote in the necke of the said Emperour, saying: it is written, *Super affidem & beneficium ambulabis, & concutabis Leonem & Draconem.*

### The protestant.

If the Doctrine of your confistorians and disciplinarians might take place, our Kinges of England (I feare) would in short time bee brought to the like flauerye: for doe not they teach that Princes ought to submit themselves to the Seniors of the Church, and that they ought to be content to bee ruled and gouerned, to bee punished and corrected, to bee excommunicated and absoluē by their discretion, and at their pleasure? *Christian Princes must remember (faith T.C.) to subiect themselves unto the Church, to submit their Scepters, to throwe downe their Crowne before the Church: yea to liske the dust of the feete of the Church.* (b T.C. page 144. sect. 1.) Doth not this Puritan-popish Doctrine smell of Antichristianisme?

But to proceede, wherein doe your chiefe writers, dissent from the Popish writers?

### The Puritan.

Wherein doe we not?

### The Protestant.

Insist in some particulars.

### The Puritan.

Cardinall <sup>c</sup> Bellarmino, <sup>d</sup> Cardill, <sup>e</sup> Harding and the rest <sup>c Bellar. do  
council. cap. 1. 22  
d Cardill. in  
defens. concil. Trident. def. 1. e Harding, in confut. apol. Anglic. parte 5. cap. 6. sect. 3</sup>

# A Discouery

rest of the Popish Doctors teach, that *Councils and Synods* may be assembled without the Knowledge of the Emperour.

## The Protestant.

Doe not your Doctors teach the same Doctrine? haue they not had many assemblies and classicall Synodes, wherunto the authorization of the Prince was not had? is not their opinion answerable to their practise?

## The Puritane.

<sup>a</sup> Bellat. lib. 1. de concil. cap. 19. Iohannes de tute cre- mate lib. 3. do eccles. cap. 22. cardin. in dis- put. 2. de con- cill.

<sup>b</sup> T. C. Lib. 2 pag. 165, 154

The Papists also teach, that the Emperour ought not to be ouer-ruler, or determiner in Councils and Synods.

## The Protestant.

Doth not T. C. teach the selfe same Doctrine? <sup>b</sup> No ci- vil Magestrate (saith he) in Councils or Assemblies for Church matters, can either be chiefe moderator, ouer-ruler, Judge or determiner.

## The Puritane.

Yea, but doe any of our teachers deny the Kings supremacy, as the Papists doe?

## The Protestant.

What say you to T. C. who speakest moste cleerly, and seemeth to be on the Popes side in this matter. His wordes are these: <sup>c</sup> The Christian Soneraigne ought not to be called the head under Christ, of the particular and visible Churches within his Dominions.

## The Puritane.

But doe any of our writers, spoyle the Ciuil Magistrate of all government in Ecclesiastical matters, as the Papists doe?

## The Protestant.

<sup>d</sup> Admon. page 126. Yes, the Admonitors say in plaine tearmes, that <sup>d</sup> to these three jointly, that is, the Ministers, Seniors, and Deacons, is the whole regiment of the Church to be committed.

Now

Now if the whole gouernment of the Church, be to be committed to Ministers, Seniors, and Deacons, what authoritie remaineth to the ciuill Magistrate in the gouernment of it ?

*The Puritan.*

*a I answere in the name of the Authors of the Admonition,* <sup>a</sup> Theare  
that the Prince and ciuill Magistrate hath to see , that the  
laws of God touching his worship , and touching all matters <sup>T. C. page.</sup> 152.  
and orders of the Church , be executed and duly obserued;  
and to see that every Ecclesiasticall person , doe that office  
whereunto he is appointed: and to punis those which faile in  
their office accordingly . As for the making of the orders and  
ceremonies of the Church, they do (where there is a constitu-  
ted and ordered Church) pertaine to the Ministers of the  
Church &c.

*The Protestant.*

I reply with the wordes of the late Reverend Arch- <sup>b</sup> in his de-  
bishop . <sup>b</sup> What? no more but to see them executed? how  
differeth this from Papists ? The Papists give to the Chri-  
stian Magistrate in Ecclesiasticall matters <sup>c</sup> *potestatem facti*  
& non iuris, that is , to see those lawes executed and put in  
practise that the Pope and his Clergie shall make , and to  
be as it were their executioner , but not to make any lawes in  
Ecclesiasticall matters : for doth not Saunders <sup>a</sup> a popish wri-  
ter say the same ? <sup>c</sup> Although I do not deny ( saith he) that  
the knowledge of a fact that belongeth to the Ecclesiasticall  
lawn, may be committed to Kinges and Magistrates : and be-  
fore the Ecclesiasticall cause be determined , the King may  
use his authoritie to this ende, that there may bee some quiet  
place prepared where the Bishops shall consult , and that the  
Bishops be called to the same place at a certaine day , and  
that in the meane time while the matter is in determining,  
common peace may bee preserved even among the Priestes  
themselves . To conclude, after the cause be determined and  
judged by the Priestes , the King may punish him with the  
N sword

<sup>c</sup> saunders  
fol. 54.

sword which bee carieth not in vaine) or by some other corporall punishment, which shal refuse to obey the sentence of the Priests.

a Musculus in  
locis comitatu:  
de magistratu.

a Musculus also setteth out this Popish opinion, touching the authoritie of the civill Magistrate in Ecclesiasticall affaires, very plainly in these wordes: *Those whome they call Ecclesiasticall Persons, and wee call them Papists, will not commit to the Magistrate, any further authoritie in Religion, then to bee the keeper and revenger of it, and of their Ecclesiasticall Lawes, that the Ecclesiasticall policie may remaine immovable: wherefore they deny kin to haue authoritie, in that bee is a Magistrate, to make or to publish any Ecclesiasticall lawes, because such thinges pertaine to those that do represent the Church; whose decesses and constitutions must bee maintained and defended by the authoritie of the Magistrate.*

But to leave this resemblance, what arguments doe the Popish Doctors vse against the Princes authoritie in causes Ecclesiasticall?

### The Puritanes.

b Sanders, lib. 3  
cap. 1. fol. 27.  
c Harding, 2.  
against the A-  
polologie, fol.  
118.

b Sanders, c Harding and other of them do quote 2 Chron. 19 8. 11. which place maketh indeede fully as gainst them: for *Iehosaphat* had chiefe authoritie and government both in thinges pertaining to the Church, and in thinges pertaining to the Common-wealthe; but for better execution of them, the one hee did commit to bee executed by *Amaziah* the Priest, the other by *Zebadiah* a Ruler of the house of *Inda*: even as the Kings Maiestie, being in all causes, both Ecclesiasticall and Temporall, within these his Realmes and Dominions, supreame governour, committeth the hearing and iudging of Ecclesiasticall matters to the Reuerend Fathers of the Church, and of Temporall matters, to the Right honourable, the Lord Chancellour and other Judges.

Now

Now had Iehosaphat nothing to doe with Church-matters, because he made Amaziah Priest judge in the same & they may as well say, that hee had nothing to doe in Temporall affaers, because he also appointed Zebadiah to heare and determine them.

*The Protestant.*

True, and yet T.C. quoteth the selfe same place, to proone the selfe same thing, a booke (faith he) in the second Booke of the Cronicles in the 19. Chap. and in the 8. and 11. verses, and you shall see that there were a number appointed for the masters of the L O R D, which were Priestes, and Levites, and there were other also appoynted for the Kinges affaers, and for masters of the Commo-wealth &c.

<sup>a</sup> T. C. page.  
<sup>b</sup> 14; sect. 1.

*The Puritane.*

But in what other thinges agree we with the Papists?

*The Protestant.*

1. The Papists would not haue the scriptures read in the Church to the people: No more would your Puritan-papish writers: for b they blush not to say that reading is no feeding, but as enim as playing upon a Stage, and worse too.

<sup>b</sup> In their  
viewe of ps.  
P. sh abusere.

2. The Papists condemne our Book of common pray<sup>ers</sup> <sup>mainning fol. 1.</sup> set out by publique authoritie, and the whole order of service: so doe you.

3. The papists say that our Sacraments are not rightly ministred: so say you likewise, as hath beeene already shewed.

4. The Papists say that we haue no right ministerie in England, no Pastours, no Bishops, because they be not rightly and canonically called to these functions: & the selfe same doe you affirme, as hath also beeene shewed.

5. The Papists auouch that we are not the true church, no that wee haue not so much as the outward face and shew of the true Church: & the selfe same thing do your

Puritan-popish teachers auouch, in their first Admonition, page 33, and in their second admonition, page, 6.

*The Puritane.*

All this notwithstanding, we come farre short of the Papists: for Popery is (as a one truely saith) *an botch-potch and miserable mingle-mangle of all Sabbathans forgeries and duncish heresies.* *With Carpocratian Heretickes they set up the image of Christ, and other Saints; with the Anthropomorphites, they paint God the Father like an olde man with a gray beard: with the Pelagian Heretickes, they maintaine free will, power to inflisfe our selues, and to fufill the commandements; with the Messalianes, they mumble their Mattens, Pater nosters, and seauen Psalms by number, upon a payre of Beades: with the Tatians, Cataphryges, Montanistes, and Ebionites, they ſeoke ſanctification in eating and not eating, in marrying and not marrying, &c.*

But not to inflit in the enumeration of their Heresies can you ſhew that we haue reuived any olde Heresie?

*The Protestant.*

I can ſhewe, that there was ſcarce any Heresie inuen-  
ted by olde Heretickes, which eyther the *Papistles* or the *Puritanes* haue not reuived and renewed with fresh and new colours. And beſides their opinions, you haue also their trickes, qualities, and conditions.

*The Puritane.*

Infift I pray you in vs, whom you call *Puritanes*: can you prooue that wee haue ioyned with any olde Her-  
etickes?

*The Protestant.*

Yes, you haue ioyned with the *Pharisees*, *Apoloſtikkes*, *Aerians*, *Pepuzians*, *Petrobrusians*, *Florinians*, *Cerinthians*, *Nazarens*, *Beguardines*, *Ebionites*, *Carobabades*, *Entibusiſtſ*, *Dompsaſtſ*.

*The*

*The puritans.*

To begin with the *Pharisees*, wherein haue we ioyned with them?

*The Protestant.*

The *Pharisees* sewed Pillowes of selfe-liking vnder their own arme-holes, & tooke no knowledge of beames in their owne eyes; but euermore excepted against their brethren, as men not worthy the ground they trode vpon. *Why eateth your Maister* (saide they to Christs Disciples) *with Publicanes and Sinners?* The like exception (to my knowledge) did some of your faction lately take against a Minister, that chanced to eate with one that was suspected to be a Papist. *Why eateth our Minister* (said they) *with one that is a Papist?*

2 The *Pharisees* seperated themselues from other people as more holy then they, and therefore <sup>a</sup> some thinke, a Fosterus in that they be called *Pharisees, quasi segregati, quod vita san-* dictinar. he. *Elmonia, a vulgi moribus & vita separatis essent, non aliter atque Monachi, quo: Carthusianos vocant, as seperated from the common sort in holiness of life and conuersation, much like unto the Monkes which be called Cartusians.* braico.

And do not you come neere the *Pharisees* herein, when you dispise al those that be not of your seft, as polluted, & not worthy to be saluted, as hath alreadie beene shewed?

3 b *Iosephus* obserueth this to be an other propertie of the *Pharisees*, viz: *that whatsoeuer their owne reason per-* swaded them; *id sequuntur partinaciter, that they stubborn-* ly followed. And the selfe same thing haue I obserued to be the propertie of stiffe and stubborn Puritanes in these dayes.

4 The *Pharisees* were (as the same c *Iosephus* witnes. e *Tom. 2, lib. 5eth*) *stutum hominum genus, arrogans, & interdum quoque regibus infestum, &c.* that is, a subtle kinde of men, arrogant, and sometime deadly enemis to Kings: and so are you.

For it is not vnknoown to any that hath had any dealing

b *Iosephus* lib.  
Antiquit.  
Tom. 2, lib. 12.  
cap. 2.

with you in worldly affaires, how craftie and subtile you are in all your dealing.

As for your arrogancie and contempt of superieritie, this is not vnknowne to the Kinges Maestie himselfe.

<sup>a</sup> See his Majesties speech delivered in the Upper houle of Parlement March 19. 1573.  
<sup>b</sup> Gregor. Na-  
zianzen. cis to  
ret.

2 Puritanes (saith his Highnesse) are ever discontented with the present government, and impudent to suffer any superioritie, which maketh their selfe unable to be sufficient in any well governd common-wealth.

Thus you see, that we haue iust cause to tearme you English Pharies and to say with Nazianzen: *b Pharis, aum ou genos atl a tropos erga etai, not the nation but the conuersation maketh a Pharie.*

#### The Puritan.

But wherein I pray you doe we ioyne with the Apostolickes, Arians, Petrobrusians, and the rest of those old Hereticks before named?

#### The Protestant.

The Apostolickes, neither considering the diuersitie of times for Ecclesiasticall policie; nor the true libertie of Christian Religion in things indifferent nor the authortie of Christian Magistrates, concerning the same, wold haue nothing to bee vsed in the Church in these dayes, which was not vsed in the daies of the Apostles; Now let it be imagined, whether your Preachers doe not resemble them herein, when they complaine, as hath beene shewed, that we haue *Surplices deuised by Pope Adryan. &c.* which the Church of God in the Apostles time never knew and therefore they are not to be vsed.

<sup>c</sup> Epiphanius. <sup>d</sup> Aug. heret. <sup>52.</sup>  
ref. 75. <sup>a</sup> presbyterum ab episcopo, nulla differentia debere distin-  
cerni.

*Aerius* (of whom the Arians tooke their name) was condemned of Heresie both by <sup>c</sup> Epiphanius and <sup>d</sup> Austin, for that he held, that Fastes appointed by the Church were not to be kept, and next, for saying that a *Presbyter should not bee distinguisched from a Bishop by any kinde of difference.* How then can you wipe away the

the blot of Heresie, that reckon (as hath beene shewed) Saints Eues, and Lent for Romish fasts; Archbishops and Bishops, for new Ministeries never ordained by God.

The *Petrobrusians* held, that holy-dayes are *Eibolothresceiai*, and that no man hath, nor ever had, since *Moses*, authoritie to institute them in the olde testament, nor in the new, except the *Apostles*, who instituted (as they say) the Sunday onely. To this heresie of these *Petrobrusians*, did our Admoniters fully subscribe: for they condemned the obseruing of holy daies, as a thing <sup>Admon. 1.</sup> *contrary page 83.* to the word of God, and as a peice of the Popes portiuse. But to proceede:

There were certaine Hereticks called *Begwardini*, who held, that *a spiruall man is not subiect to humaine obedience*: Now let it therefore be iudged with indifferencie, humaine obedience whether you Puritanes haue not some touch of this *Heresie*, who will not submit your neckes and soules to the subiectum, *yoke of humane obedience in things indifferent.* <sup>Clementin. Lib. 5 tit. 3.</sup>

There were also other Hereticks called *Acephali*, or *cap. 3.* *Catobabdistes*, who would not suffer any Bishop to haue any iurisdiction over them. Now if these *Catobabdistes* were <sup>qui sunt cauam dicti sunt,</sup> for this very cause reputed Hereticks, what shal we say <sup>quod sub Epil. cap. 3 non faciunt N. lib.</sup> of you Puritanes, that doe tread in their steps? what reason can you bring that this should be an *Heretie* in them <sup>cap. 45.</sup> and none in you? where got you that exemption? or if it be, <sup>Episcopos te. li Cat. babdiste non recipiunt.</sup> be an *Heresie* in both alike, why shouldest you not be condemned for Hereticks both alike.

The *Enthusiasts*, *Pepuzians*, and other olde Hereticks depended on dreames, visions, and reuelations: and so <sup>Nicop. lib. 13. cap. 49.</sup> haue some of your Puritan-preachers done, as hath bin alredy proued.

The *Ebionites*, *Corinthians*, *Nazarens*, and *Florinians*, were reputed Hereticks, because they tyed men to a strict obseruation of Mosaicall ceremonies. Now this old *Heresie* was renewed by <sup>one of your faction in Oxfordshire, (who as an a</sup> Oxford Doctor testifieth) <sup>when hit</sup>

<sup>a</sup> D. Houson  
in his Festiu-  
ties of the  
church of Eng-  
land.

*his fathers ribbes were broken, would not ride for a bone-setter  
on the Sabaoth day*

The *Iouinianistes* were condemned for Hereticke, be-  
cause they held all sinnes to be equall. Now this Heresie  
hauie some of your faction beginne to reviue. For ex-  
ample sake and for verifying what I haue spoken, I will  
acquaint you with the very words of some of them.

<sup>b</sup> D. Houson.  
ibid.

*one that went out of Oxford, and preached in a Market-  
towne in Oxfordshire, that it is as great a sinne to doe any  
seruile worke upon the Sabaoth, as to doe murther and com-  
mit adulterie.*

And there was another *Individuum vagum*, that prea-  
ched in a market-towen in Somersetshire, that it is as great  
*a sinne to throwe a bowle on the Sabaoth day as to kill a man.*  
Yea some haue not blushed to say, that it is as great a sinne  
*to kill a mans Coccoe, as to kill his Servant.*

But let vs leaue the *Iouinianistes*, and come to the *Do-  
natists*.

*The Puritan.*  
Doe we agree with the *Donatists*?

*The Protestant.*

Yes, the *Donatists* deuided themselues from the con-  
gregations of other men, and had their priuate conuenti-  
cles: so haue you.

Againe, the *Donatists* held the minister to bee *de ipsa  
baptismi essentia, of the being of Baptisme*: and so doe you,  
as hath already beeene shewed.

Yea, T. C. came not far short of the *Donatists*, when he  
taught, that *c children of Hereticks and of such as by excom-  
munication are cut off from the Church, may not be baptized.*  
But let vs come to our *Brownists*, which are indeede the  
very brood of the *Donatists*,

*The Puritan.*  
Doe we agree with the *Brownists* too.

<sup>c</sup> T. C. page  
137.

*The*

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*and The Protestant.*

Yes, and that in so many things, as that I can hardly find any difference betwixt them and you.

To insist in some particulars, the Brownists strive about external matters, and seperate themselves from vs: for things ceremonial, as appeareth by the very confession of the Overseers, Deacons, and Brethren of the English Church at Amsterdam in Holland, exiled, (as they falsly report) for the Gospel of Christ. Their confession is this: *We stile to the selfe by these presents unto all men, and desire them to take Kinges Maiestie knowledge hereof, that we haue not forsaken any one point of the true, antient, Catolike, and Apostolike faith, professed in Apologie, our land: but hold the same grounds of Christian religion with the best, agreeing likewise herein with the Dutch, Scottish, Germaine, French, Heluetian, and all other Christian reformed Churches round about vs, whose confessions published, we call to witnessse our agreement with them, in matters of greatest moment, being conferred with these Articles of our faith, &c.* Now, as the Brownists doe (by their owne confession) strive about external & ceremoniall things: so do you likewise. And therefore we may fittly say vnto you both, as Saint Paul said vnto the like in his time: *If any man stift to be contentious, we haue no such custome, neither the Churches of God.* *Cor. 11. 16.*

2 The Brownists denie our Church to be the true Church of Christ. These are their impious words: *The Ecclesiastical Assemblies, remaining thus in confusion and bondage, under this Antichristian ministerie, courts, canons, exhibited to worship, ordinances, &c. without freedome and power to re-dresse any enormities among them, cannot be said in this confusion and subiection, truely to haue Christ their Prophet, Priest, and King, neither can be in this estate, (whist we iudge them by the rule of Gods word) esteemed the true, visible, orderly gathered or constituted Churches of Christ, whereof the faithfull may become or stand members.* And the like words haue some of your faction likewise uttered against our church. *Admon. 1. We in England (say the Admonitors) are so farre off from being*

O

using

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using a Church rightly reformed, that <sup>as yet</sup> scarce come  
to the outward face of the same.

3 The blacke-mouthed Brownists doe rail thus on  
f Confession our Hierarchie.<sup>f</sup> The present Hierarchie retained and used in  
of faith art. 29 England of Arch-bishoppes, Primates, Lord-bishoppes, Metro-  
politanes, Suffraganes, Deanes, Prebendaries, Canons, Peti-  
cans, Arch-deacons, Chancellors, Commissaries, Priests, Dea-  
cons, our halfe Priests, Parsons, Vicars, Curats; Hierling roa-  
ving-preachers, Church-wardens, Parish-clarkes: also their  
Doctors, Proctors, and other officers of their spirituall courtis;  
together with the whole rabble of the Prelates and their ser-  
vitors, from, and under them, for over these Cathedrall and  
Parishionall assemblies in this confusion, are a strange and An-  
tichristian Ministerie and offices. And the like lybelling and  
railing, these and your Teachers vse. Our Bishoppes (<sup>a</sup> say  
they) are Antichristian Prelates, <sup>b</sup> ordinances of the devil,  
<sup>c</sup> Pettie Popes, Pettie Antichrists, <sup>c</sup> cogging and cosoning knaves,  
<sup>d</sup> robbers, wolves, simoniacs, persecutors, fowlers of sedition, and  
<sup>e</sup> discontentednesse, <sup>e</sup> and that the worst Puritane, is an ho-  
nester man than the best Lord Bishop in Christendome.

<sup>a</sup> In the book entituled, the State of the church of Eng land. pag. 9.  
<sup>b</sup> Hay any pag. 4.  
<sup>c</sup> Martins e- pift. 37.  
<sup>d</sup> Martins sen. B.4. C.1.  
<sup>e</sup> Martins pro- test. pag. 4.  
<sup>f</sup> In the pre- face of their Confession of faith. pag. 9.  
<sup>g</sup> See their se- cond petition to the King particul.s.  
<sup>h</sup> Martin Ju- niour. Theſ. 23 See their con fession of faith art. 23. and

4 The forenamed <sup>f</sup> Brownists, haue ſued to the Prince and Parliament, to haue Bishoppes remoued out of the Church, as being the limbis of Antichrift: so haue your Puritane Preachers likewife done, in their admonitions and ſupplications to the Parliament.

5 The Brownists would haue Pastors, <sup>g</sup> Teachers, El- ders, Deacons, and Helpers, in stead of Arch-bishoppes, Lord-bishops, Suffraganes, Deanes, Archdeacons, Chan- cellers, &c. and ſo would you too. <sup>h</sup> Of neceſſie faith Martin, all Christian Magistrates, are bound to receive this govern- ment by Pastors, Doctors, Elders, and Deacons, and to abolish all other Church government.

6 It is an article of the Brownists Creede, that <sup>i</sup> euerie Congregation hath power and commandement, to elect and or- daine their owne Ministerie, ſo it is an article of your Creede also, that the common people of euery Congregation ſhould

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should elect their owne Ministers.

7 The <sup>a</sup> Brownists cry out against our Cathedrall Churches, and complaine that we have *Organs, Quere-  
sters, singing men and boyes, as in times past in popery*: so doe your Leaders cry out against our <sup>b</sup> cheefe chan-  
ters, *singing men, Organplayers, and squeaking Queresters*: as they call them.

8 The absurd <sup>m</sup> Brownists say, that *degrees in Theology, enforcement to single life in Colledges, and the studie of heathen Writers, with other like corruptions*, (as they terme them) in Schooles and Academies, should be remooued and redressed: and the like say you, as hath alreadie beeene shew-  
ed.

9 The Brownists haue exhibited a supplication to the Kings Maiesty, and therein craued, that <sup>n</sup> no *Apocripha* <sup>See their se-  
cond petition, particul.9.</sup> *but onely the Canonicall Scriptures be used in the Church*: and so haue you.

10 The <sup>a</sup> Brownists woulde not haue Homilies to be read in the Church, no more would you. <sup>a Confess. art. 30</sup>

11 The <sup>b</sup> Brownists dislike our prescript forme of prayer, and so do <sup>c</sup> you. <sup>b</sup> See their <sup>a</sup> petition particul.9.

12 The <sup>d</sup> Brownists beare the world in hand, that *our Service Booke is verbatim gathered out of the Masse-booke*: so do you, that it is <sup>e</sup> culled and picked out of that popishe dung-  
bill, the *Pertuisie and Masse-booke*.

13 The new-fangle <sup>f</sup> Brownists blame us, for *keepieg Confession the olde fashion of Psalms, Chapters, Epistles, Gospells, Ver-  
cles, Roffonds, Te Deum, Benedic tus, Magnificat, Nunc di-  
mittis, O ny Father, Lord haue mercie upon us, The Lord be with you, O Lord open thou my lips, Glorie be to God on high, Lift up your heartes, O come let us reioyce, Glory be to the fa-  
ther, Quicunque vult, &c.* and the selfe same doe you. <sup>g</sup> Ibidem.

14 The <sup>g</sup> Brownists dislike our *Letany and Collects*: so doe you. <sup>h</sup> Confess.

15 The <sup>h</sup> Brownists dislike our *Prayers over the dead at buriall*: so doe you.

their <sup>a</sup> petition  
on to the king  
particul.5.

<sup>b</sup> In their  
preface of the  
Confession of  
faith. pag. 10.  
c Admon. 1. pag.  
225.

<sup>m</sup> In their se-  
cond petition  
to the King  
particul.13.

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16 The *Brownisites* woulde not have Preachers to preach at burialls: No more woulde you, as appeareth by your Booke of *Discipline*, wherein are these expresse words: *In funeribus desuescendum est commode, ab habendis concionibus, quod periculum sit, ne superfluationem quorundam foveant, aut vanitatis inseruant*: The Preachers must leaue off by little and little, as they may conueniently, to preach at burialls, lest thereby they nourish the superstitution of some men, or give ouer themselves to the preseruation of vanity: Yea the <sup>k</sup> Admonitors were not ashamed to compare funerall Sermons to Trentalls.

<sup>i</sup> Capite Con-

cione bus ad Ec-  
clesiam habet-

dis.

<sup>k</sup> Admonit.

pag. 200

<sup>l</sup> In their <sup>a.</sup>  
petition to  
the King par-  
ticul. 11.

<sup>m</sup> In their  
preface of the  
conf. pag. 10

<sup>n</sup> Ibidem.

<sup>o</sup> In their  
preface of the *ched*: no more woulde you.

<sup>p</sup> conf. pag. 9.

<sup>q</sup> In their  
conf. art. 30.

<sup>r</sup> In the pre-  
face of their  
conf. pag. 10

<sup>s</sup> Preface of  
the conf. p. 10

<sup>t</sup> Admonit. <sup>1</sup>  
pag. 105.

<sup>u</sup> Preface of  
the conf. p. 10

<sup>v</sup> Admonit. <sup>1</sup>  
pag. 105.

<sup>w</sup> Ibidem.

<sup>x</sup> Ibid. Pre-

face pag. 10.

<sup>y</sup> Conf. art. 30

17 The <sup>l</sup> Brownisites craue, that the *Church* be not urged to keepe any holi-e-dayes, save onely to sanctifie the *Sabbath*: so do you, as hath already bin shewed.

18 The <sup>m</sup> Brownisites doe reckon *Saints Eues*, and Lent, for Romish fasts: so doe you. (you.

19 The <sup>n</sup> Brownisites dislike the *Ring* in marriage: so do

20 The <sup>o</sup> Brownisites would not haue *woments to be chur-*

*ched*: no more woulde you.

21 The <sup>p</sup> Brownisites haue flandered our *Ministers*, and blazed abroad, that they take vpon them to forgiue men their sins: and so haue you, as hath bin shewed.

22 The <sup>q</sup> Brownisites also falsly report, that we permitte *Midwives to administer Baptisme*: so do you.

23 The <sup>r</sup> brainfiscke Brownisites would not haue children to be *Baptized in Fonts*: no more woulde you; because pag. 105.

<sup>s</sup> Preface of *Fonts* (as you say) were inuented by *Pope Pius*.

24 The <sup>t</sup> Brownisites dislike of *Crossing in Baptisme*: so <sup>v</sup> Admonit. <sup>1</sup> do you; because (forsooth) <sup>z</sup> it is a pece of *Poperie*.

25 The <sup>u</sup> Brownisites dislike that children should haue godfathers and godmothers at their *Baptisme*: so do <sup>x</sup> you.

26 The <sup>y</sup> Brownisites woulde not haue *Interrogato-*  
ries to be ministred to Infants: no more woulde <sup>z</sup> you.

27 The <sup>a</sup> Brownisites blame <sup>v</sup> for *Ministring the com-*  
*munion to the people kneeling*: so doe you.

28 The <sup>b</sup> Brownisites hold *Surplices* to be *Popish cor-*  
*ruption*:

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ruption: so hold ye them to be knowne liaries of Antichrist.

29 The <sup>a</sup> Brownists would have nothing to be vsed in <sup>c</sup> In their de-  
these dayes, which was not vsed in the dayes of the Apo-  
stles: no more would you. <sup>a</sup> fence pag. vlt.  
<sup>b</sup> and in their  
<sup>c</sup> petition par-  
ticular. 14.

30 The <sup>a</sup> Brownists thinke it vnlawfull for vs, to vse <sup>c</sup> In their pre-  
any rite or ceremonie in our Church, which is vsed in the <sup>d</sup> face of con-  
Church of *Rome*: and so doe you. <sup>d</sup> f. p. 10. & 13.

To conclude, the Brownists and the Puritanes doe agree together in all things (their separation onely excepted) as even as twoo peeces of cloth, that are of the same wooll, of the same thred, of the same colour, and of the same breadth and length.

## *The Puritane.*

But to put you in minde of one particular, before wee make an end of this our conference: why doe you vsually call vs by the name of *Puritanes*?

## *The Protestant.*

Why? because you agree with certaine olde Heretikes, which were so <sup>b</sup> called in former ages.

*b* Catharsi.

## *The Puritane.*

Wherein doe we agree with them?

## *The Protestant.*

The old Puritanes sought for a Church, faith master *Cal-*  
*nine*, <sup>c</sup> wherein there shold want nothing that might be desi- <sup>c</sup> *Calvin. ad-*  
*red*: even so do you as appeereth by these words of your <sup>c</sup> *Anabapt.*  
chiefest Writer: <sup>d</sup> *The Church in the whole and generall go-* <sup>d</sup> *T.C. Replig.*  
*vernment and outward policie of it, may be pure and unspotted.* <sup>pa. 17. sect 4.</sup>

Secondly we call you *Puritanes*, not because you are purer than other men are, no more than were the *Puritanes* in antient time, but because yon think your selues to be <sup>e</sup> pu- <sup>e</sup> *Mandiores*  
rer than others, as the old *Puritanes* did. <sup>caserii.</sup>

God almighty give you grace to become <sup>f</sup> *pure in hart*, <sup>f</sup> *Matth. 5. 8*  
and <sup>g</sup> *in simplicitie and godly purenesse*, to haue your conuer- <sup>g</sup> *1. Cor. 1. 22*  
*sation in the world.*

*O. 3. The*



## The second Dialogue;

### *Treating of their Perseuerance in Schisme, and of their ghostly Idolatrie.*

**V**El mette good Neighbour, what newes I pray  
you?

*The Puritane.*

I heare none, but that the Bishops haue vn-  
justly deprivued many good Ministers of their liuings.

*The Protestant.*

I would not haue any that beareth the name of a loyall  
subiect to say so. Their Lord-ships doe nothing against  
them, but what by their authoritie they may doe, and by  
their charge they should doe.

*The Puritane.*

Why should they deprivue them of their liuings?

*The Protestant.*

They should deprivue them of their liuings, bicause they  
perfist and perseuer in an inueterate and old schisme.

*The Puritane.*

Is perseuerance in schisme such a matter, as that it de-  
serueth deprivuation?

*The Protestant.*

I would not haue you to thinke it a light matter, for a  
man to perfist in an olde schisme. The auncient Fathers  
of the Church, that flourished in the prime age thereof, re-  
puted it to be heresie.

*The*

# of Puritan-papisme.

*The Puritan.*

Which of them, I pray you doth so repute it?

*The Protestant.*

Saint *Austen* that was *hereticorum malleus*, *The Hammer of Hereticks* in his time, dooth so repute it. For in his second booke against *Cresconius*, he dooth define an heresie on this wise: *A Heresis est schisma inueteratum: an Heresie is an inueterate schisme.*

Aug. contra  
Cresc. Donat.

And in the chapter following, hee thus speakest to the *whole crew of the Donatists*: *Heresi est quod in schisma inueterato remansisti: yee are Hereticks, because you haue persisted in an old schisme.*

And in his Epistle to *Emeritus* the *Donatist*, though hee called the said *Emeritus* <sup>b</sup> *A very learned and an honest* <sup>b</sup> *Virum probum & liberum & libera- man*; yet withall, hee called him an *Heretike*, because hee did persist in schisme. His words are these: *Neque enim vobis obijcimus, nisi schismatis crimen, quanquam etiam ha- resim male perseverando fecisti.*

Aug. epist. 164  
Aug. de cirt.  
Dei l.18.ca.51.

So also in his booke *de Ciuitate Dei*, hee speakest lucu- lently enough to the poynt, in this manner, *Quis Ecclesie Christi morbiā aliquod praeuumq; sapient, si corrupti, ut /a- num resiliuntq; sapient, resistunt consumacior, suaq; pestifera, & mortifera dogmata emendare nolunt, sed defensare per- stunt: heretici sunt.*

Many other deadly blowes might I gue you with this hammer of Hereticks, but I will stay mine handes for a while: Now let vs take a view of the later Writers.

*The Puritan.*

Is there any store of them on your side?

*The Protestant.*

Yes, I dare auerre, that we haue as deepe men for learning and judgement, as any you haue on your side.

What say you to maister *Giffard*, <sup>c</sup> who rangeth the *Brownists* amongst Hereticks, because they persisted in

c Giffard in his plaine declaration, that our Brownists be full Donatists: vide pra- anfas.

# A Discouerie

an inueterate schisme. Dooth he not tell them in expresse wordes, *That inueterate schisme is heresie.*

So doth also one A.W. in a Sermon preached at Pauls Croffe, before the honorable audience and assembly there 1592, vpon the first chapter of the prophecie of Zachary 1,2,3, and 4. verses. His woordes were these: *A These as yet we will vouchsafe the names of Schismatikes. But let them take heed betime, for if they continue obstituate, their schisme will be changed into heresie.*

a A.W. in a Sermon preache  
d at Pauls Croffe, 1592.

## The Puritan.

But you doe tell me but of those of this Church of Eng-  
land, that doe happily applaude your opinions: but doe any  
of the learned men beyond the Seas approue this your  
opinion?

## The Protestant.

Yes, Theodore Beza, in his annotations vpon the *Actes*  
of the *Apostles*, doth fully subscribe to the same truth. His  
words are these: *Et Hereticus est, qui à doctrina sanata aber-  
rat, ut contemptu Dei & ecclesie iudicio ussententia permane-  
at, & ecclesie concordiam violet: He is an Hereticke, which  
so swarueth from wholesome doctrine, as contemning the  
iudgement both of God and the Church, persisteth in  
his opinion, and breaketh the peace of the Church.*

b Beza in Act.

3.17.

c Lambertus  
Danens in an-  
not. in Lib.

August. de ha-  
ribus ad.

Quodammodo de-  
mum, in prologo  
libri, cap. 3.

d Dan. in Aug.

Finally, to descend to *Danens*, a reverend writer of  
verie good regard, hee also holdeth, that continuance in  
schisme, maketh Heresie. *Ex schismate* (saith hee) *po-  
sseta sit heresie ut docet Augustinus. And speaking of the  
Luciferian Heresie, hee saith thus: *Et Fuit hec secta primus  
schisma, non ita valde quidem periculosum, ut hic a Augu-  
stino docet & Ambrosius in orat. Funebri de obitu frarris,  
estq; in canone adnotatis 24. quest. i. itemque Ruffina  
libr. I. cap. 30. sed ex schismate facta est heres, ut alie multe  
dimidij sui facti, & cessionem animosam quam  
debaro. ca. 8. i. prudenter verbo Dei abutitur, illudque falsa interpretatio-  
ne**

*as corruptis.* Whome would not these sayinges of so worthy men, bring from perseuerance in schisme?

*The Puritane.*

Although these worthie writers, seeme to be on your side; yet I cannot perswade my selfe to yelde vnto you, because I can prooue the contrarie by an invincible argument.

*The Protestant.*

I pray you let me heare it.

*The Puritane.*

The Ministers that are deprived, doe not differ from you in matters fundamental and substantial, but onely in matters ceremoniall and accidentall: therefore they are not to be reputed Heretickes.

*The Protestant.*

Call you this an invincible argument? Alas, it is but a sillie shift, and an hereticall objection, founde in the Schoole of Cresconius the Donatist, and there first forged vpon the Anuill of error; who maketh (by the report of Saint Austin himselfe in his booke against him, the selfe same obiection. <sup>b</sup> *Quid sibi vult* (saith he to Saint Austin) *quod ait hereticorum sacrilegum errorum?* nam heres non nisi inter diversa sequentes fieri solet: nec hereticus nisi contrarie vel aliter interpretata religionis ait cultor, ut sunt Manichei, Arriani, Marcionites, Novatiani, ceteri, quorum inter se contra fidem Christianam diversa sententias ast. Inter nos quidem idem Christus natus, mortuus et resurgens, una religio, eadem sacramenta, nihil in Christiana obseruatione diversum, schisma factum non heres. Siquidem heres est diversa sequentium secta: schisma vero eadem sectantium separatio. Quare et in hoc studio criminandi, quem in incurvis non vides errorem, cum quod schisma est heres vocas. Heere you see, how that Cresconius taxeth Saint Austin, for calling him an Hereticke, and telleth him how that he held the same faith, imbraced the same Religion, had the same Sacraments,

<sup>b</sup> August 4. 2.  
contra clescō,  
Grammatica,  
Cap. 3.

and vised the same Christian obseruances, / which the triue Church of Christ did: and that therfore he could not be an Hereticke. Saint Austin replyeth, saying: *Inueterate schisme is Heresie.* And againe, yee are Heretickes because you haue persisted in an inueterate schisme.

*a August. cap.  
tra creacion.  
cap. 8*

*b H. B. H. I.  
with many o-  
thers.*

Secondly, I answeire you, as the same *Father* answered *Cresconius*, that they doe differ from vs in some thinges that are fundamentall and substantial. To omit sundry thinges of that nature, let mee preesse onely one particular. Haue <sup>b</sup> they not blazed and diuulg'd abroade sundry false expositiones vpon the Article of Christ's descent into hell; and doe they not stiffly and obstinately defend the same? let it therefore bee judged without partiality, whether they agree with vs in all matters of substance, or no.

*The Puritan.*

Admit they doe impugne the true sense and meaning of one article of the Creed, dooth this bring them within the Compasse of Heretic?

*The Protestant.*

Yes, it is not denied by any sorte of Divines, auncient or recent, but that he is an Heretick, which doth stiffly & obstinately defend any error, that doth eyther directly impugne some article of the faith, or the true sense and meaning of some Article of the faith.

*c Dananus in  
Annot. in lib. falsam de aliquo fidei capite sententiam sequitur, quam ob-  
long. de heres. pimate defendit, sine ipsa fidei et articuli verba oppugnet,  
et prolog. C. 3*

Hearc the iudgement of *Dananus*: *Heresicus est qui* *aliquo fidei capite sententiam sequitur, quam oblong. de heres. pimate defendit, sine ipsa fidei et articuli verba oppugnet, et prolog. C. 3* *fiarissimam veram sententiam, dianoiam et analogian.* And of the same iudgement are all other writers of note.

*The Puritan.*

Though all other writers bee of the same judgement, yet it is to no purpose to tell me of them: for they wil not moue mee: for say what you will against the Brethren, I will never beleue that you can bring them within the compasse of Heretic.

*The Pro*

*The Protestant.*

Yes, and within the compasse of idolatrie too?

*The Puritan.*

I would gladly heare that.

*The Protestant.*

That obstinate Puritanes are Idolaters: I trust to make it plaine and evident by this argument.

*These that worshippe their owne opinions, concieites and fancies, and yeilde not to the truth, though never so plainly demonstrated, are idolasters:*

*But obstinate Puritanes doe worshippe their owne opinions, concieites and fancies, and yeilde not to the truth, though it hath beene plainly demonstrated unto them: therefore they are idolasters.*

*The Puritan.*

I deny first your proposition.

*The Protestant.*

That it is Idolatrie to worshippe a mans owne opinions, and not to yeilde to truth: I prooue it by this speech of the Apostle: *"conuersus est idolatrie.* From which <sup>c</sup> *Calef. 3. 5* saying of his, I dispute thus: If the Apostle held those to bee idolaters, that did set their hearts vpon their fancies, and were so wedded vnto them, as that no perswasion could bring them from the loue of the: the consequence is not to be rebuked that we infirme vpon it; that we may as well tearme them idolaters, that doe set their hearts vpon their opinions, and are so wedded vnto them, as that neyther the authoritie of sacred scriptures, nor the judgement of auncient Fathers, nor the consent of late writers, nor the good lawes of Christian Princes, can drive them from them.

My proposition is also confirmed by the judgement of the auncient Fathers. *Scriptor et confutatior reor* (saith <sup>a</sup> *Hieron. in I.* Saint Hieron) *dignitas esse peruersa*, *qua ab his quibus* <sup>b</sup> *Habac. cap. 1. 5.* *falli a se adorantur.* And in another place <sup>c</sup> *Qui fal-* <sup>d</sup> *Hieron.* <sup>e</sup> *sum Dan. Cap. 3.*

sum dogma componunt, avariam, frustram faciunt, et quantum in se est profutacione compellunt, ut caderent adorare idolum falsitatis. <sup>4</sup> Againe, vñq. hodie in templo Dei que interpretatur ecclesia, sive in corde animos, credimus posse idolum, quando novum dogma constitutum. And in the place before quoted: <sup>4</sup> Si quando in idole aliquem nolle credere veritati, et a sensu suorum dogmatis idolum falsitatem simulo, persuaderem: congrue poteris discere: id est in signis tua, et facit simulacra mala vel fonda.

Saint Austin also is of the same judgement with Saint Hieron, as appeareth in his booke, de vera Religione, whiche accounteth a viler and a baser kynge of idolatry, to worshipe a mans owne fancies, then to worshippe the Sunne, the Moone, & the Stars. His wordes are these;

<sup>5</sup> Aug. de vera relig. cap. 38. Est alius deterior et inferior cultus simulachrorum, quo phantasmata sua colunt, et quicquid animo errante cum superbia vel timore cogitando imaginati fuerint, religionis nomine obseruant.

With these auncient Fathers agree some of our best late writers. <sup>6</sup> A corrupt and vicious Religion (saith a reverend and learned Bisshoppe) is an inward and Ghostly ruled, the true worshippers of Idole, yea Christ's scolastrie (saith another learned Bisshoppe) to worshipe a mans owne conceit and fancies, and not to yelde to sent by alheit newe so magnificly shamed. <sup>7</sup> No, saith another adiunct in divers bibles

<sup>7</sup> D. Sutcliffe in his Booke intituled, a warning against the idolatrie of gaine, a false opinion is an idoll of falsehood. To him consenteth Maister Perkins, who presenting a secret objection, saith thus: <sup>8</sup> It may be further said that

false opinions concerned of Christ, do not straightway turne him into an idoll. I answer with Hieron: Even to this

day an idoll is set up in the house of God, or in the hearts and fancies of the beholders, when a newe Doctrine is downised. As the idolatrie of gaine, a false opinion is an idoll of falsehood.

To be phisicke.

But alittle to interrupt your speach; may not your assumption also be denied? hath the truth bee plainly shewed unto those Ministers that are not conformable

<sup>2</sup> Hieron in Hieron c. 32.

<sup>3</sup> Hieron in Habacu. cap. 2.

<sup>4</sup> Aug. de vera relig. cap. 38.

<sup>5</sup> B. Bifcon. in his Booke intituled, a warning against the idolatrie of gaine, a false opinion is an idoll of falsehood. No, saith another adiunct in divers bibles

<sup>6</sup> D. Sutcliffe in his Booke intituled, a warning against the idolatrie of gaine, a false opinion is an idoll of falsehood.

<sup>7</sup> Perkins in his Booke intituled, a warning against the idolatrie of gaine, a false opinion is an idoll of falsehood.

<sup>8</sup> Page 15.

to the Discipline of the Church? haue they beene vanquished in open disputation?

*The Protestant.*

You haue heard I am sure of the late conference, wherat our Prince <sup>the</sup> Chales <sup>the</sup> firstes imitated the Emperour Constantine, who (as <sup>in</sup> Euseb. de Vi-

<sup>in</sup> Euseb. de Vi-

excellent and effectuall care towards the Church of Christ to Constantine Jesus: calling Councells of Bishoppes, when any dissencion <sup>lib.1. cap. 37.</sup> sprang, ne a common Bishop and auensor appointed by God: not desdaying to be present and conferre with them, that so he might the rather keepe them in Christian peace: and, who (as the same writer <sup>testifieth</sup>) marked aduisedly what every man sayd, helped either side disputing, tempe- <sup>ta Constantini,</sup> red such as kindled too fast, reasoned mylly with each part, <sup>lib.3. cap. 13.</sup> and undertooke ioyntly with them, to search out the truth, confirming their deccrees with his seale, leauing other Judges & Rulers should infringe them.

*The Puritan.*

I haue heard of the conference, but I pray you what was the issue therof?

*The Protestant.*

Surely, the Agents for the Millenary Plaintiffs, were there vanquished in disputation, and driven to confess <sup>See the sum-</sup> that their opinions were mere novelties, and new deu- <sup>of the confu-</sup>  
<sup>sed fancies.</sup>

All which notwithstanding, many of their Proselytes and followers, doe still continue obstinate. So that we may well say of them, as Saint Austin said of the like pecculish fellowes in his time: <sup>4 August. de</sup> <sup>bapt. contra</sup> <sup>lib.3. cap. 13.</sup> *malum perniciis vocibus veritatis relutari, quam confessis erroribus paci resistiri.*

God give them grace to recant their errours, and not to shew themselves still like Pilate, who would not alter any thing he had written, but said <sup>John 19:22.</sup> *bas which I haue written, I haue written.*



The 3. Dialogue.

*VV*berein is shewed, that it doth not stand with equitie, that some Ministers should bee bound to shew their conformatie, and obediencie to our *Canons and constitutions Ecclesiastical*, & others be dispensed with.

*The Protestant.*

**W**E L L ouer-takes Sir, whither trauell you?

*The Puritan.*

I trauell towards the Parliament.

*The Protestant.*

What are you one of the *Burgesses*?

*The Puritan.*

No, I am a Minister.

*The Protestant.*

Are you a Minister? why weare you not then a Priest cloake with sleeves, as you are enjoyned in the late *Book of Canons and constitutions Ecclesiastical*? I tooke you for one of the *Burgesses*, because you differ not from them in habit.

*The Puritan.*

What reason is there, that the fashion and forme of Ministers attire, should bee different from other mens?

*The Protestant.*

Truly, great reason. *Ahab* asked his messengers whome

whome hee had sent to the God of *Elyon* for oracle, of what forme and habit the man was, that met them: and they answeread, <sup>2. King. 1. 9</sup> *he was an hairy man, all girded with a girdle of leather about his loynes.* Which was a marke of knowledge enough to *Abaziah*; though they knew not his name: *It is Elijah the Thesbite*, said hee.

Now as the Prophet *Elijah* did weare a different habite, whereby hee was known from other men: so should Ministers doe, that when we meeete them, we may know them to bee Ministers, and so give them that reverence which is due to the Messengers of God. But to let this passe; I pray you what busines haue you at the Parliament?

*The Puritan.*

*I am the mouth of my Brethren to the Honorable Senate of Parliament, that some of our Ecclesiasticall lawes may be repealed and changed.*

*The Protestant.*

Were I worthy to bee the mouth of my Brethren to that Honorable Senate, I would make humble sute, that you might be severely punished, for seeking to repeale & change those lawes, which were enacted by graue and learned men.

You would not be so busie with your Billes at the Parliament, if that law were of force amongst vs, which (as <sup>b Demost. 5. 2</sup> *Demosthenes* testifieth) was of force amongst the *Locrians*, viz: *That he that should offer to repeale and change ancient lawes, and put up new, should come with a Halter about his Neck to the Parliament, that if there were better reason against his Lawes, he should be hanged up for his bolde attempt.*

*The Puritan.*

*I would be neuer a whit the less busie.*

*The Pro.*

<sup>a</sup> Seneca  
in Epist.

*The Protestant.* <sup>b</sup> So followeth Seneca  
Well, follow your owne fancies, yet let me tel you with  
Seneca, that it is not good to be busie in a well ordered  
Kingdome. But I pray you make auricular confession vnto  
me, tell me in myne eare: haue you no other busynesse  
at the Parliament?

*The Puritan.*

Yes, if we cannot procure an alteration of the Lawes,  
we will make sute for a dispensation.

*The Protestant.*

I cannot see how it may stand with equitie, that some  
should be bound to shew their conformitie and obedi-  
ence to Lawes, and others be dispensed with.

<sup>a</sup> Seneca in E-  
pist.

It is Seneca his saying: <sup>b</sup> *Accualitas prima pars equita-  
tis est. Equalitie is the first and chiefe part of Equitie.*

Againe, such a dispensation, would breed diuision: For a diuision in Lawes, maketh a diuision in King-  
domes; and causeth partaking among the people, and  
chusing of sides: and therewithall strife, enuy, emula-  
tions, contentions, and a thousand other such mischieves.

And as diuision in Lawes, causeth diuision in King-  
domes; so diuision in King-domes, causeth the over-  
throw and subuersion of King-domes. For it is a sure  
principle and maxime which our Sauiour giveth in the  
*Gospell*: <sup>c</sup> *A kingdome diuided against it selfe cannot stand.*

Now if the Kingdome of Sathan diuided against it  
selfe cannot stand; how can a Kingdome of flesh and  
blood, and of mortall men?

But though no such danger were likely to ensue vpon  
such a tolleration and conuincie; yet it standeth not  
with any conueniencie, that one people within the same  
land, and vnder the same government, should bee vnder  
diuers lawes. It is *Cyrinus* his saying, and it is an Oracle  
for truthe, that they ought to be vnder one Law, that are  
vnder

under the gouernement of one King. <sup>a</sup> Eiusdem iuris <sup>a</sup> Curtius lib.  
(saith hee) esse debent qui sub eodem rege vallurisunt. <sup>10.</sup>

It is also the iudgement of auncient fathers, that all those that liue in the same Church together, should bee vnder Law indifferently, and should bee enforced by the Lawe, to accommodate themselues, to the customes of the place wherin they liue. *In his rebus*, saith Saint <sup>b</sup> August Epist.   
*gusten de quibus nihil certi statuit scriptura dimina, mos po-* <sup>b</sup> August Epist.  
*puli Dei, vel instituta maiorum pro lege tenenda sunt.* And in <sup>c</sup> AUG. Epist.  
another place, <sup>c</sup> *Quod neg, contra fidem, neg, contra bonos* <sup>218.</sup>  
*mores insinuitur, indifferenter est habendum, et pro so-*  
*rum inter quos vivitur societate fernandum est.* And <sup>d</sup> Hieron. ad  
Saint Jerome holdeth it very meete, that Ecclesiastical traditions, (namely such as doe not hinder faith) should bee obserued, as they are deliuered of our Elders; & that the custome of one should not be ouerthrowne with the contrarie customes of others. His words are these: <sup>d</sup> *Tra-* <sup>d</sup> Hieron. ad  
*ditiones ecclesiasticas, (praeferim que fidei non officiunt) ita* <sup>Lucasnum.</sup>  
*obseruandas, ut a maiorum tradite sunt, nec a sorum con-*  
*suetudinem, aliorum contrario modo subnervi.*

With these auncient Fathers of the Church, our latter writers goe hand in hand.

Gualther writing vpō the first to the Corinthians, saith thus: <sup>e</sup> *Let every Church followe the manner of Disci-*  
*pline, which dooth moste agree with the people, place and*  
*time.* And in the Preface to the same Epistole, he saith, that <sup>e</sup> Gualther in  
in rites and ceremonies, there can bee no better rule, for a *I. Cor. 5.*  
grave and wise Christian; then that he doe after that man-  
ner, the which he seeth used of the Church, unto the which  
he shall paradymenture come.

And Hemmingius holdeth it an haynous sinne to break the ordinances of the Church. <sup>f</sup> *Qui violat (saith hee) ec-*  
*clesiasticam politiam, peccat multis modis.*

Zanchius also propoundeth vs this rule to obserue; that in externall things, wee would applye our selues to the customes of the Countries, where wee conuerse. I will ac-

Q

quaint

<sup>f</sup> Hemmingius  
in synag. cap.  
de adiaphoros.

<sup>•</sup>Zanchius <sup>de</sup> quaint you with his wordes : <sup>•</sup>Tenenda est regula Apostoloribus Dei. Is ab his externis rebus, qua etiam apud Gentiles visitare sunt: part. 3. 4. 5. 2. ut que non pugnant cum verbo Dei, & nullam redolent vel superstitionem, vel fidei statum: eas pro more & consuetudine regionis ubi degimus, una cum alijs obseruamus.

Further, if you please to heare Doctor Whitakers, hee is no colde aduocate, & Proctor in this point. He doubteth not to say, that the Church hath authoritie, to make Lawes in causes ecclesiasticall; and to inioyne men to obserue them: and to punish the refusers. I will giue you his expresse wordes: <sup>•</sup>Habuit Ecclesia semper auctoritatem leges Ecclesiasticas condendi, & sanciendi eisq[ue] de concilij alijs imperandi, eos puniendi qui non obseruarentur.

As for Maister Perkins, he is so farre frō exempting any frō shewing their cōformity & obediēce to þ good Lawes of the Church; as that hee holdeþ them guilty of sinne before God, that doe wittingly and willingly, with a disloyall minde, eyther break or omit them. His wordes <sup>c</sup> perkins in his are these: <sup>c</sup> Wholesome Lawes of men, made of thinges in treatise of con- different, so farre foorth bind conscience by vertue of the gene- ral commanding of God, which ordaineth the Magis- trates authoritie: that whosoeuer shall wittingly and willingly, with a disloyall minde, eyther break or omit such Lawes, is guiltye of sinne before G O D: And in an othes place of the same treatise: The Lawes which the Church in proper speech is said to make, are decrees concerning outward order and comeliness in the administration of the word and Sacraments, in the meetings of the Congregati- on, &c. And such Lawes made according to the generall rules of Gods word (which requires that all thinges be done to edification, in comeliness, for the annoyding of offence) are necessarye to be obserued: and the word of God bindes <sup>d</sup> all men to them, so farre foorth as the keeping of them, main- taines decent order, and prevents open offence.

<sup>a</sup> It dispenses with none.

But what neede I drawe mine arguments from the Cisternes of humane authoritie? It is the Apostles direc- tion,

ction, that we should <sup>a</sup> all proceede by one rule, and minde <sup>a Phil. 3:16</sup>  
one thing: that wee should <sup>b</sup> all bee knit together in one <sup>b 1. Cor. 1.10.</sup>  
minde and in one iudgement: and that we should <sup>c</sup> all con- <sup>c Phil. 1. 27.</sup>  
tinue in one spirit, and in one minde.

God Almightye whose work alone it is, that those who  
dwell together in one house, shall bee of one minde, so  
magnifie his work amōgst vs, & we who dwell together in  
one Kingdome, may now at length be of one minde, and  
live in peace. And thus I leaue you, wishing first of all  
your conformitie: if that cannot be had, my next wish is,  
that you were dealt withall, as *Philip of Macedon* dealt  
with two of his subjects, in whom there was little hope  
of grace: <sup>d</sup> hee made one of them to runne  
out of the country, and the other  
to drise him. So his peo-  
ple were rid of  
both.

<sup>d</sup> Alterum e  
Macedonia fu-  
gere, alterum  
persequi rufit.

## F I N I S.



## 2.1.1.1

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